

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

UNIVERSITY OF TORONTO



THE SOURCES OF TYNDALE'S VER- SION OF THE PENTATEUCH

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY
SCHOOL IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF OLD TESTAMENT LITERATURE AND INTERPRETATION)

BY

JOHN ROTHWELL SLATER

BS
141
S53
1883
c. 1
ROBA

CHICAGO
THE UNIVERSITY OF CHICAGO PRESS
1906

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

THE SOURCES OF TYNDALE'S VER- SION OF THE PENTATEUCH

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY
SCHOOL IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF OLD TESTAMENT LITERATURE AND INTERPRETATION)

BY
JOHN ROTHWELL SLATER

CHICAGO
THE UNIVERSITY OF CHICAGO PRESS
1906

COPYRIGHT 1906, BY
THE UNIVERSITY OF CHICAGO

Published August, 1906

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U. S. A.

THE SOURCES OF TYNDALE'S VERSION OF THE PENTATEUCH

Among the heroes and martyrs of the English Reformation none is more worthy of the historian's study than William Tyndale. The singular gaps in the records of his life, which have contributed to the popular neglect of Tyndale, remind one of the similar hiatus in our knowledge of Shakspere's career; the more because these two sixteenth-century leaders, different in every other respect, were alike in the depth of the impression they made on the English language at a critical stage of its development. It is known to scholars, but hardly to the general public, that the English New Testament of our own time is essentially the work of Tyndale. A comparison of his pioneer version with the later sixteenth-century translations and with the Authorized Version of 1611 shows conclusively that all the changes and improvements from Coverdale down to the American Revision are numerically far less than the phrases and sentences of the exiled scholar of the Reformation period. As one begins to perceive that our rich heritage of perfect phrases and melodious rhythm in the English Testament has descended, not from the bishops of 1611 or of 1558, but from this much-abused martyr of King Henry's reign, the wonder grows that his very name is strange to the ordinary Bible reader, and that his romantic history is all but forgotten. No less intrepid and original than his great predecessor Wiclif, he lived at a time when the new learning made possible a translation from the original tongues, and when the English language had become more flexible, richer in synonyms, and better fitted to render the Hebrew and Hellenic Greek idioms without violence. No less aflame with indignation against the abuses of the priesthood and the wrongs of the English people than was Wiclif, he entered upon his work at precisely the moment when the long-smoldering fires of reformation wanted but a spark to set them off in England, as they had been kindled in Germany by Luther's attack on Tetzel. It was Tyndale's Testament more than Henry's divorce or the minor ecclesiastical reforms of the bishops that started the English Reformation. It was Tyndale's words that were on men's lips in the dark days that followed; Tyndale's matchless rendering of the gospels that the martyrs recited in their dungeons and at the stake; Tyndale's bold doctrines of scriptural interpretation that saved England from the bibliolatry of German Protestantism after

Luther's death. Some of his ideas were too radical for the age. Modern writers who suggest, as if for the first time, that the translator of Scripture should avoid words of ecclesiastical connotation foreign to the original learn with surprise and admiration that Tyndale substituted "congregation" for "church," used "love" in 1 Corinthians, chap. 13, and anticipated other modern innovations in an age when such ideas were strange in England.

It has been often said that in this popularizing of the Scripture, as in other phases of his work, Tyndale simply copied Luther. We shall have to consider at length the direct and the indirect obligations of the English to the German reformer; and shall find large elements of indebtedness which none would have been freer to acknowledge than Tyndale himself, had the question been put to him by his friends rather than by his enemies.¹ But this may be said at the very outset, that to charge a man with "copying Luther" is to pay him a unique compliment, for a more original and inimitable person never lived than the good doctor of Wittenberg, to match whose countless whims and fancies and homely German idioms would be a task for a master-actor. If it be true that Tyndale, moved by Luther's spirit and aided by his genius, brought the gospel to the people of England in a way as suited to the English situation as Luther's was to the very different state of affairs in Germany, it can hardly be a detraction from his merits to acknowledge the relation. The facts have long been obscured by partisans, who have sought to prove either that Tyndale worked absolutely without aid, or that he was a mere camp-follower of the German reformers. Like many other questions touching the Reformation in England, this long-standing controversy over Tyndale's originality has been entangled in ecclesiastical side issues and historical mazes, with which the modern investigator need have little to do. A study of the sources is much more profitable than a fruitless attempt to balance the prejudiced or ignorant opinions of superficial historians.

The present inquiry is devoted to a neglected phase of the work of Tyndale, of much interest to the Old Testament scholar, and not without its bearing on English literary history. Having published his version of the New Testament, and several doctrinal treatises to be mentioned shortly, the reformer proceeded to begin a much larger enterprise, which unhappily he never completed—the translation of the Old Testament. The Pentateuch was issued in 1530. It is a rare book, of which only a few copies exist, and never reprinted until the careful and admirable edition of Dr.

¹ On Tyndale's indebtedness to Luther see Eadie, *The English Bible*, Vol. I, pp. 143-46, 209-12; Moulton, *The History of the English Bible*, pp. 87, 88.

J. I. Mombert appeared in 1884.¹ This, the first English version from the Old Testament since the fourteenth century, possesses a peculiar interest for all students of the English Bible. When it appeared, the study of Hebrew was a novelty in England, the first chair of Hebrew in an English university having been established in 1524 at Cambridge,² in the year that Tyndale had left his native land never to return. On the continent scholars had been studying Hebrew, with the aid of learned Jews, for half a century. Hebrew studies flourished in Italy and Spain. Johann Reuchlin, Sebastian Münster, and others had cultivated the language with zeal and genius in Germany, and in several of the German universities great advance had been made in this difficult branch of philology. But England was a generation behind Germany in this, as she has since been in some other branches of sacred learning, and Tyndale, when he began his task of rendering the Old Testament into English, had no native precedents to follow. The interesting question arises: How far did he succeed in his aim? To what extent did he use the Hebrew in his version of the Pentateuch? Was he, as his detractors have declared, a mere dabbler in Semitic grammar, parading his etymologies of proper names to hide ignorance of the language itself, and depending almost entirely on the Vulgate and on Luther? Or was the father of our English New Testament also the father of English Hebrew scholarship, who, under many limitations, acquired in Germany an adequate mastery of the language, and made his own version independently and with scholarly discrimination?

That this is no trivial or academic question is shown by two facts: first, that Tyndale's Pentateuch is essentially our own Pentateuch in style and substance, and, so to speak, set the style of rendering Hebrew prose which, as carried out by later translators in the remainder of the Old Testament, has become the grand style for religious compositions in English; second, that, if tradition is to be given due weight, we are to attribute to Tyndale's hand, not only the Pentateuch, published during his lifetime, but the historical books from Joshua through Chronicles as they appeared in print for the first time in the so-called "Matthew's Bible," edited by the martyr John Rogers in 1536, and adopted by Coverdale a year later.³ It is the testimony of early historians that Tyndale left these

¹ *William Tyndale's Five Books of Moses Called the Pentateuch*. (New York: A. D. F. Randolph, 1884.)

² Robert Wakefield was the first incumbent. See *Athenæum*, 1885, pp. 500 ff.

³ See Demaus, *Life of William Tyndale*, p. 478; Foxe, *Acts and Monuments*, p. 1484; Anderson, *Annals of the English Bible*, p. 295. Foxe's reference is as follows: "John Rogers brought up in the Universitie of Cambridge, where hee profitably trauelled in good learning, at the length was chosen and called by the Merchants Aduenturers, to

books in manuscript, the work at least in part of his imprisonment, and that they were secretly conveyed to Rogers and issued by him. On this hypothesis we owe to Tyndale nearly the entire historical portion of the Old Testament, comprising more than one-half of the whole. In the absence of any proof of this tradition, it would be improper to base any independent argument upon these books; but the certainty that Tyndale carried his Hebrew studies beyond the Pentateuch, and pursued them with eagerness up to the very end of his life, justifies us in regarding him as more than a mere beginner and amateur in the language.

The inquiry is the more interesting because it has been neglected. The historians of the English Bible, devoting large space to Tyndale's New Testament, pass over his Pentateuch with scanty mention, as a minor episode in his career, of only incidental biographical interest. The New Testament, of course, lay nearest to his heart, and was the work by which his influence upon the course of events in England was chiefly exerted. In it he found the true doctrine of salvation with which he sought to displace the erroneous teachings of the church; in it he found the true constitution of the church, which in his controversial writings he set over against the abuses of the hierarchy, the "practice of prelates" which disgraced Christendom. But Tyndale held broad views of Scripture. In his thought the Bible was a progressive revelation, no part of which could be neglected by the Christian believer. In the lives of the patriarchs, the story of the exodus, the history of Israel, he saw innumerable parallels to the experiences of the believer and to the progress of the church; and these depended for their force, not on any allegorizing interpretation such as captivated many of the later reformers, but on a just appreciation of the true relation between sacred and modern history.¹ He deprecated all attempts to veil the historical sense of the Scripture in elaborate mystical metaphor. For him, as for Luther, the men of the Bible were real men, with real trials and defeats and victories from which the Christian might

be their Chaplaine at Antwerpe in Brabant, whome he serued to their good contentation many yeares. It chaunced him there to fal in company with that worthy seruant and Martyr of God, William Tindall, and with Miles Couerdale (which both for the hatred they bare to papish superstition and idolatry, and loue to true religion, had forsaken their native country). In conferring with them the scriptures, he came to great knowledge in the Gospell of God, in so much that he cast of the heauy yoke of Popery, perceiuyng it to be impure and filthy Idolatry, and ioyned himselfe with them two in that paynefull & most profitable labour of translating the Bible into the Englishe tongue, which is intituled: The Translation of Thomas Mathew."

¹ For his view of biblical allegories and their legitimate exposition, one of the pithiest passages in his writings, see the *Preface to Leviticus* (Mombert, p. 294).

learn as from other biography, with added force because of the relation of these ancient worthies to events supreme in their sacred significance. The marginal notes which so scandalized Sir Thomas More and Tyndale's other enemies, lacking, as they sometimes are, in good taste, as when he appends to the inspired text sarcastic flings at the Pope and the bishops, convey to the modern reader a sense of reality and candor.¹ Here was a man for whom the Bible was a living book, in vital touch with the affairs of distant ages, having its lessons for priest and plowman, king and subject, master and servant, saint and sinner. As contrasted with the older exegetes and with the post-Reformation reactionary school, Tyndale stands revealed to us as in many respects a modern of the moderns in his attitude toward the older Scriptures.

Holding such a view of the meaning of the law and the prophets of Israel, he certainly did not look upon his arduous task of translating the Old Testament as an irksome undertaking, to be got through with in the easiest way possible, merely to complete his version of the Bible. Rather did he regard this great undertaking as the crowning achievement of his life, and gave to it all the learning and enthusiasm with which he carried through the earlier works of his exile. When the news came to him at Vilvorde that his days were numbered, and he faced death with his task more than half undone, it must have been the bitterest disappointment to him to know that the matchless poetry of the Psalms, the pleadings and warnings and promises of the prophets, must be rendered by other hands than his. History has shown that his successors were capable of carrying on the work in the same large spirit with which he began it, falling naturally into the style which he originated; so that the English Old Testament, as we have it, shows no break, but is essentially a literary unit. But the fact that the men who gave us the English Psalms and Proverbs and Isaiah could doubtless have translated the historical books as well as Tyndale, had his version never been begun, should not lead us to belittle the worth of that beginning, nor to underrate its influence on the subsequent history of our Bible.

We shall inquire, first, under what circumstances Tyndale gained his knowledge of Hebrew; second, what sources he used in his version of the Pentateuch and to what extent his work was original; third, what influence his version exerted upon later translations and upon English literature. These are the three phases of the subject upon which there has been most controversy among those writers who have dealt with the matter at all, and upon which no agreement has been reached. The uncertainty which

¹ See Demaus, p. 238.

still prevails is due in part to scanty evidence, in part to preconceived theories.¹

It will be desirable, before considering the first question, to introduce an outline of Tyndale's life, to serve as a groundwork for chronological references. The sources are not abundant. Foxe's account in the *Acts and Monuments* is the basis of all the later narratives. While biographers accept large portions of it as authentic, they reject certain statements which conflict with other sources, with less hesitation because of Foxe's well-known inaccuracy in matters of historical data. To Foxe must be added the indirect evidence in the controversial works of Sir Thomas More directed against Tyndale, a voluminous correspondence preserved in the English state papers bearing upon the attempts first to apprehend Tyndale, and afterward to induce him to return to England as a tool of the ministry; and a few scanty but interesting hints in the Belgian state papers relating to the imprisonment and trial. Autobiographical references in Tyndale's own writings are the most important of all, but these are unfortunately too rare and ambiguous to give much assistance in correcting the romancing instinct of Foxe and filling the large gaps left by existing documents. The materials have been worked up in Anderson's *Annals of the English Bible*, Westcott's *History of the English Bible*, and similar works; but most elaborately and impartially in the standard biography by R. Demaus (London, 1871), which has not been superseded and is not likely to be. It is based upon a careful study of the sources, and is marked by judicious, but not intemperate, admiration of the great reformer. Mr. Demaus had access to many manuscript records not known to the earlier biographers, spent years in the unraveling of ingenious clues, and produced what will probably continue to be the authoritative life. For the study of Tyndale's New Testament in its historical and bibliographical phases there is a much larger body of literature, including bibliographical collations, facsimiles, reprints, etc. But for his life, particularly his work on the Old Testament, not much can be added to the list given above. The article in the *Dictionary of National Biography* (Vol. LVII, p. 428) by Edward Irving Carlyle is longer than that in the *Encyclopædia Britannica* or other general works of reference, but contains no new material, and appears to be based chiefly on Demaus.

William Tyndale was born in Gloucestershire² between 1480 and 1490. The date 1484 assumed by Demaus rests upon general considera-

¹ On the subject of Tyndale's Hebrew Scholarship see Demaus, pp. 217, 233-37; Mombert, p. lxxxvi; *Athenæum*, 1885, pp. 500, 562, an unsigned review of Mombert's book. ² Foxe, "About the Borders of Wales" (p. 1075).

tions rather than upon direct evidence. Of his early life next to nothing is known. He was sent to Oxford, entered in Magdalen Hall perhaps about 1504, and spent some years in the university, winning the bachelor's and master's degrees. This was the period when the mediæval seclusion of Oxford was being invaded by disciples of the new learning from the continent, and Greek studies were enthusiastically prosecuted by the younger men. Grocyn and Linacre were teaching the classic Greek; Latimer and Colet lectured on the Greek Testament. The influence of Colet, particularly of his lectures on the Pauline epistles, must be regarded as fundamental in forming the opinions of young Tyndale. In 1510 Erasmus of Rotterdam began his five years of residence at the sister University of Cambridge, whither Tyndale went to continue his studies. Here he imbibed the bold and radical views of the great Dutch scholar, whose contempt for the obscurantist policy of the church led him into utterances that aroused the hostility of the authorities. Demaus suggests that Tyndale's great purpose of translating the Scriptures may have been incited, or at least strengthened, by the views of Erasmus as expressed in a famous passage of his works.

How long Tyndale remained at Cambridge is not certain. By 1521, if not earlier, he returned to his native county of Gloucester to serve as tutor and chaplain in the family of Sir John Walsh.¹ Even in this remote country parish his radical opinions excited controversy among the neighboring clergy, and he was rebuked by the chancellor of the diocese.² It was during the two years spent there that his plan of translating the New Testament took form. In this purpose he was not moved by the example of Luther; for Luther's translation did not appear until 1522, and Tyndale can hardly have known much of Luther's plans prior to this time. Rather was this great purpose based on a conviction that reformation of the church in England must come in large part through enlightenment of the common people, who could not read the Vulgate and were kept in ignorance by the clergy. It was in controversy with a learned man of the community, says Foxe, that Tyndale uttered his famous promise: "I defie the Pope and all his lawes: and further added, that if God spared hym life, ere many yeares he would cause a boy that driueth the plough to know more of the Scripture, then he did."³

In 1523 the young scholar, full of enthusiasm and hope, departed for London, where he expected to secure the patronage of the new bishop, Tunstal, a man known to be interested in the Greek studies of Erasmus

¹ Foxe spells the name Welche (p. 1075).

² Foxe, p. 1075.

³ Foxe, p. 1076.

and More. His reception was unfavorable. The bishop, whatever his academic sympathies may have been, was an uncompromising opponent of the Lutheran doctrines then spreading through England, and dismissed Tyndale without encouragement. Having failed to secure recognition for his project from the man who seemed the most likely ecclesiastic in England to afford such help, he saw that he must work henceforth independently and in secret. For some months he resided in London with a wealthy merchant, to whom he had been introduced by Latimer, Humphrey Monmouth. In Monmouth's household he found that sympathy which had been denied him at the episcopal palace, met many learned men, and made some progress in his studies. Having learned that he could not with safety issue his translation in his native land, he left London in May, 1524, for Germany. Henceforth he was an exile; and his great work for the English nation was wrought in a foreign land, aided by foreign scholars, recognized during his lifetime only by the faithful Monmouth and a small group of courageous Englishmen who were later numbered among the humbler leaders of the English Reformation.

Reaching Hamburg, he lost no time in journeying to the Saxon city of Wittenberg to see Luther.¹ He arrived at this Mecca of reformers at a somewhat inopportune time for personal intercourse with the apostle of German Protestantism. Luther was in the midst of the busiest period of his career, when the land was torn asunder with the struggle known as the Peasants' War, and with the political upheaval consequent upon the contest between Leo X and the German states. Luther had published his New Testament two years before, and was now issuing controversial pamphlets, preaching in the university church, and working on his Old Testament. Nothing is definitely known of the personal relations of the English visitor with his German colleague. Those who deny that Tyndale made any use of Luther's labors go so far as to reject altogether the statements of early writers as to this visit to Wittenberg, but without sufficient reason. Assuming that these contemporary accounts are correct, Tyndale must have enjoyed in the university town a measure of quiet and sympathy which enabled him to make rapid progress with his version of the New Testament. Hebrew and Greek had been taught in the university for years. Disciples of Johann Reuchlin, the father of German Hebraists, were to be found there, as well as Greek scholars and theologians. During the nine or ten months of his sojourn Tyndale

¹ Sir Thomas More, *Dialogue, Confutation*; Cochlæus, *Commentarii de actis et scriptis M. Lutheri*, p. 132; Foxe, *Acts and Monuments*, p. 1076. Demaus, pp. 94-97. *Contra*, Anderson, *Annals of the English Bible*, pp. 24 ff.

probably began his acquaintance with the Hebrew tongue, facilities for which were greater at Wittenberg than at Hamburg, Cologne, or Worms—cities where he spent the following years. For at Wittenberg he might have the assistance in his Hebrew studies of Christian scholars; while in the other cities he must depend chiefly or entirely upon Jewish instructors, many of whom were still suspicious of Christians desiring their aid.

With the help of his amanuensis, William Roye, an eccentric person who gave him more trouble than his work was worth, Tyndale translated the New Testament in less than a year. Believing it to be impolitic to have his work bear the imprint of a Wittenberg printer, and so expose it at the start to the censorship of German and English enemies, he removed to Cologne, after a trip to Hamburg to receive a remittance of funds from Monmouth. The printing of the book at Cologne was interrupted by the discovery of his project through the investigations of Cochläus, an agent of the church. With the sheets of the first part of the book, Tyndale and Roye hurried away in time to escape arrest, and resumed the enterprise in the safer refuge of the city of Worms, already a center of the Protestant movement. Here, from the press of Peter Schoeffer, was issued in 1526 the octavo Testament of Tyndale. The quarto sheets of the earlier portion brought from Cologne were also, it is believed, completed in that form, by Schoeffer or some other printer, and thus two editions were put into circulation. The only complete copies now in existence, however, are all of the octavo edition. Buschius states that six thousand copies of the Testament were printed at Worms,¹ and this has been supposed to include both editions. Of these six thousand only one incomplete quarto and two octavos are now extant.

Within a few months of its publication, Tyndale's anonymous translation reached England. In the spring of 1526 it was secretly circulated in large numbers. Coming soon to the notice of the authorities, it was condemned by Tunstal and others, at first without knowledge of its authorship, regarded simply as the work of the Lutherans, whose activity was becoming notorious. The burning of such copies as could be seized did not retard its circulation. An unauthorized reprint by Christopher of Endhoven at Antwerp² helped to swell the supply needed to meet the growing demand. Desperate attempts were made in England to buy up and destroy all copies that could be found. This brisk demand merely moved the Dutch printers to issue still another edition. Their two editions are said by George Joye to have numbered about five thousand copies. The

¹ Spalatinus' Diary in Schelhorn, *Amoenitates literariae*, IV, 231.

² Demaus, p. 157.

investigations set on foot by Tunstal and Wolsey finally succeeded in fixing the responsibility for the translation upon Tyndale and Roye. But Roye, already separated from his master because of his erratic habits, had been lost track of, and Tyndale managed for the time to elude the emissaries of the English prelates.

In 1527 he left Worms. Direct evidence of his residence for the next two years is lacking. For reasons of prudence he took care to keep his movements secret. It has been assumed, however, by biographers, from certain indications, that he made his home in the university town of Marburg, a center of Reformation influence second only to Wittenberg itself.¹ Here, in common with other reformers, he would enjoy the powerful protection of the Protestant Landgraf Philip of Hesse-Cassel, and the advantages of the new Protestant University of Marburg founded by that ruler. Here also there was a printing establishment less likely to be invaded by English spies than those at Cologne and Worms, conducted by Hans Luft.² Among his associates here was the learned Hermann Buschius, whom he had already met at Worms, and whose testimony to his learning is worthy of note.³ Another illustrious man whom Tyndale probably met at Marburg was the Scottish protomartyr Patrick Hamilton, who spent a few months there in 1527 with three companions.

In the following spring, May 8, 1528, Tyndale issued from the press of Hans Luft his *Parable of the Wicked Mammon*, a work on the Reformation doctrine of justification by faith, and *The Obedience of a Christian Man*, treating of the duties of a Christian citizen in his religious, family, social, and civic relations. Of the contents of these important works, and their bearing upon the English Reformation, this is not the place to speak.

During 1529 the attacks on Tyndale from English sources increased in violence. In particular the pamphlet campaign of Sir Thomas More against him began; a controversy which was renewed several years later and led to some of Tyndale's ablest polemic writings. During that year Tyndale visited Antwerp, presumably in connection with arrangements for promoting the exportation of his New Testament and other works. It happened that More and Tunstal were then on the continent assisting in the negotiation of the Treaty of Cambray; and Tunstal went

¹ Demaus, chap. vii.

² Dr. Mombert attempts to show that "Malborow in the land of Hesse" is not Marburg, but a pseudonym for Wittenberg. He presents arguments tending to show that Hans Luft was never in Marburg. See his preface, p. xxix. Cf., *contra*, *Athe-næum*, 1885, pp. 500 ff.

³ P. 22.

to Antwerp in the hope of seizing some of Tyndale's Testaments. As in the former case, the purchase of a large supply for confiscation was easily effected, but the publication of further editions was thereby made possible. There is uncertainty as to Tyndale's movements during 1529. Foxe relates¹ that the translator sailed from Antwerp for Hamburg, was wrecked, with the loss of all his books and manuscripts, reached Hamburg by another ship, and spent some months there, from Easter to December, translating, with Coverdale's aid, the entire Pentateuch. The reference to Coverdale is not accepted as very important by biographers, as Coverdale could hardly have aided Tyndale in the actual task of translation, being at that time but slightly acquainted with Hebrew. The entire incident is believed by Demaus² to be confused or misdated, as it conflicts with the Antwerp anecdote about Tunstal, which is placed in the late summer of 1529. Demaus thinks it probable that, instead of going to Hamburg at this time, Tyndale returned to Marburg; and, if so, may have been present at the famous debate between Luther and Zwingli upon the eucharist, which led to the final separation between the German and the Swiss reformers.

Whether the work of translating the Pentateuch was accomplished at Hamburg or at Marburg, it was completed by the latter part of 1529; for the Genesis bears the imprint of Hans Luft, the Marburg printer, under date of January 17, 1530. The Pentateuch was not printed as a whole, but the several books appear to have been issued at brief intervals, perhaps in two groups, which were bound together. Genesis and Numbers are in black-letter; Exodus, Leviticus, and Deuteronomy, in roman type. No satisfactory explanation has been given of this diversity of type. Some have supposed that the three books in roman were published in some other city, but Demaus finds that all five books have the same form, the same style of ornamental title-pages, and the same paper. Each book has an introduction, marginal notes, and a glossary of Hebrew words and proper names containing the etymology of these terms as understood by the translator.

Having seen his Pentateuch safely through the press, Tyndale entered upon the most important of his controversial works, *The Practice of Prelates*. This was an attack upon the hierarchy, particularly the Pope and the English bishops, in which their excesses and extortions were satirically compared with the simplicity of the New Testament church polity. Wolsey came in for special denunciation for his selfish ambition, not alone from

¹ *Acts and Monuments*, p. 1077.

² P. 229.

the point of view of an ecclesiastical reformer, but considered from Tyndale's position as a partiot and still loyal supporter of the king.

The attacks of Sir Thomas More upon Tyndale were instigated by Tunstal, who wrote to him March 7, 1528,¹ requesting that he undertake the defense of the Catholic faith against Lutheran heretics. More was the most learned man in England, a Greek scholar, friend of Erasmus and Colet, author of *Utopia*, a defender hitherto of liberal principles in religion and government. The singular contrast between his previous career and the bitterness and narrowness displayed by him toward his exiled fellow-countryman, Tyndale, is one of the puzzles of literary history. The first volume of this controversy, *A Dialogue of Sir Thomas More, Knight . . . wherein he treated divers matters . . . with many other things touching the pestilent sect of Luther and Tyndale*, appeared in June, 1529, just before More left for Cambray. Tyndale worked on his reply during 1530 and published it at Amsterdam in 1531. More answered in 1532 with his *Confutation*, following this up with passages in the *Debellation of Salem and Byzance*, the *Apology*, and the *Answer to the Poisoned Book*. Much of More's bitterness was due to Tyndale's mistaken charge that the lord chancellor had been moved by mercenary motives in undertaking the task of defending the church against the reformers. The subject-matter of the volumes on both sides covers the whole field of the Reformation dogmas, the alleged abuses of the church, and the merits and defects of Tyndale's version. Notwithstanding More's superior learning in general history and politics, and the great advantage he possessed because of his official position and his intimate acquaintance with the rapidly changing internal affairs of England, he was unquestionably worsted in the argument. In his later works he shows that he himself felt this, and from urbane controversy he descends to vulgar and malicious abuse.

Tyndale in his *Obedience of a Christian Man* had laid down principles in regard to the supremacy of the state over the church in all civil affairs which now became popular in court circles at home. For Wolsey had been superseded by Thomas Cromwell, and it was Cromwell's plan to assert the rights of the king against the claims of the Pope. This new premier, only superficially acquainted with Tyndale's writings, believed that a pamphleteer so acute and eloquent might render valuable service in this campaign. He therefore, without full consultation with the king, directed the envoy at Antwerp, Stephen Vaughan, to ascertain on what terms Tyndale would return to England. It appears that this was not a scheme to entrap Tyndale and then put him out of the way, but a genuine

¹ Wilkins, *Concilia*, III, 711; Demaus, p. 263.

attempt to bring him back as an ally in the new policy inaugurated by Cromwell. Vaughan, after some correspondence with Tyndale, had three interviews with him at Antwerp during the early months of 1531, and was completely won over by the evident sincerity and power of the supposed heretic. He could not, however, persuade the exile to risk his liberty and his life by setting foot in England, where More and Tunstal were still breathing out slaughter against him. Meantime Tyndale's *Practice of Prelates* having come to the notice of Cromwell and of his royal master, the situation suddenly changed. *The Obedience of a Christian Man* was a pleasing book in a king's ears. *The Practice of Prelates* was rank heresy and treason. Cromwell, by Henry's command, made Vaughan cease his efforts to enlist Tyndale in the king's service. Before long Vaughan was superseded at Antwerp by a man of another stamp, Sir Thomas Elyot, and the attitude toward Tyndale became one of hostility. But for a time the exile evaded his enemies.

During that year, 1531, he translated and published a translation of the book of Jonah, with a prologue. Subsequently he suspended his translation work in order to enter upon the task of expounding the Scripture. In 1531 appeared his exposition of the First Epistle of John. In 1532, after he had left Antwerp, and while he was roaming from one German city to another, an exposition of the Sermon on the Mount was published. This was to some extent based on Luther's homilies on the same portion of Scripture, but was nevertheless an original work. In 1533 there was published anonymously at Nuremberg a treatise entitled *The Supper of the Lord . . . wherein incidentally More's letter against John Fryth is confuted*. This is attributed to Tyndale; it is an exposition of the sixth chapter of John. Written to defend Tyndale's friend John Fryth, now under arrest in England, it was without avail. Fryth, who had been with Tyndale on the continent much of the time since 1528, and was his closest companion, was tried, condemned, and suffered martyrdom July 4, 1533.

The vigor of the pursuit of Tyndale having now temporarily abated, he settled again in Antwerp, and spent about two years there quietly, busy with the revision of the Pentateuch and the New Testament. New editions of both were issued in 1534. In the revised edition of the Pentateuch the textual changes were confined to the book of Genesis.¹ Some alterations were made in the glossaries and prologues. The revision of the New Testament was radical and extensive. Prologues and marginal notes were also added. This revised edition was preceded by an unauthorized and garbled edition of the Testament by Tyndale's former friend,

¹ See a collation of these alterations in Mombert, p. ciii.

George Joye, who introduced a few changes for doctrinal reasons, and sought a scholar's credit for a piece of literary piracy. It led to a bitter controversy between him and Tyndale. Early in 1535 Tyndale had a second revision ready for the press, but was arrested before its publication.

The plot by which the great translator fell into the hands of his enemies was not instigated by King Henry nor by the dominant party in England, now by no means ill disposed toward him. It was rather the work of the Catholic reactionaries, foiled in their attempt to prevent Henry's breach with Rome, and furious against Tyndale as one of the leaders in the Protestant movement, as he was also the most defenseless. Betrayed through the treachery of a supposed friend, Henry Philips, he was arrested in the streets of Antwerp by the officers of the Emperor Charles V, and imprisoned in the castle of Vilvorde, eighteen miles away. The date of his arrest is fixed by a document still in the archives at Brussels at about May 23, 1535.

Efforts were made to save him from the heretic's fate. His friend Thomas Poyntz, at whose house he had resided for a year, risked his own life in the vain attempt to change the determination of the authorities. Cromwell, when appealed to, used some pressure to obtain the same end, but failed. The trial, before a special commission, occupied several months in 1536. Tyndale answered the elaborate charges of his prosecutors with ability and eloquence, but the conclusion was foregone. In mid-summer sentence of death was passed upon him. During his prison life he pursued his studies so far as he was able. A Latin letter written by him to the governor of the prison, requesting warmer clothing, candles, and the use of his Hebrew books, is still extant. On October 6, 1536, he suffered martyrdom at Vilvorde, being first strangled and then burned.¹

Having before us this outline of Tyndale's life, the first question bearing upon the subject of this paper is: Where and how did he learn Hebrew?

The answer to this question must be wholly inferential. Tyndale, so far as can be judged from the history of his early life, knew nothing of Hebrew when he left England in May, 1524. He was to some extent acquainted with Hebrew before writing *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man*, published in the spring of 1528. He translated the Pentateuch in 1529. This fixes the period of his first Hebrew studies upon which his translation was based between 1524 and 1528.

¹ Foxe tells, in much detail, the story of the arrest, imprisonment, and efforts to save Tyndale's life (pp. 1077-79).

Between his arrival in Germany in 1524 and his arrest in 1535, Tyndale spent his time in the following cities, so far as can be discovered or surmised:

Hamburg:	May, 1524
Wittenberg:	May, 1524-April, 1525
Hamburg:	April, 1525
Cologne:	April-September, 1525
Worms:	October, 1525-. . . (?) 1527
Marburg(?): 1527-August, 1529
Antwerp:	August, 1529
Hamburg(?): 1529
Marburg:	December, 1529-. . . 1530
Antwerp:	1531-1535

Since his stay at Hamburg in May, 1524, and again in April, 1525, was brief, and the period of not more than five months spent at Cologne was occupied with the printing of the unfinished quarto New Testament, Tyndale learned his Hebrew in Wittenberg, Worms, and Marburg. Inasmuch as the early months of his stay at Wittenberg must have been chiefly occupied with the translation of the New Testament, not to mention the acquisition of the German language, we may probably place the earliest date of his Hebrew studies in the beginning of 1525; and inasmuch as the translation of the Pentateuch must have occupied the most of 1529, the study of the language preparatory to that task can hardly have continued much beyond 1528. This leaves four years during which Tyndale may have labored steadily or at intervals upon the Hebrew grammar and Scriptures. But there is evidence that by the second year of this period he had already made much progress in the language. Herman Buschius, one of the group of German Humanists which included Reuchlin, Erasmus, Ulrich von Hutten, and other leaders in the revival of learning, met Tyndale at Worms before August 11, 1526, and told Spalatin that the Englishman who translated the New Testament was "so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whichever he spoke you would suppose it his native tongue."¹ We must allow for some exaggeration in this statement, since it is highly improbable that Tyndale could actually converse with any fluency in Hebrew, and unlikely that he had much fluency in the Italian and Spanish. But the words of Buschius, recorded by a disinterested third person, certainly show that Tyndale had made more than a beginning in Hebrew when he had been in Worms only about nine months. We are led therefore to assume a period of elementary study at Wittenberg during the latter months of his

¹ Diary of Spalatinus, printed in Schelhorn, *Amoenitates literariae*, IV, 431.

stay there (January-April, 1525); a partial interruption, possibly, during the busy period of getting the New Testament to press at Cologne and Worms (April-December, 1525); a renewed study, under Jewish guidance, at Worms during 1526 and part of the following year; and a further period of study in a university atmosphere with scholarly associates at Marburg, 1527-29.

It will now be necessary to examine the evidence for the theory above outlined as to the time and places of Tyndale's Hebrew studies. That he knew no Hebrew when he left England in May, 1524, is to be inferred from three considerations. First, Hebrew was not taught at Oxford or Cambridge prior to that time. Second, in the absence of Christian teachers at the universities, Tyndale, so far as we can judge, had no opportunity of learning from Jewish instructors during his sojourn in London (1523-24). There is no evidence that any impulse had yet reached England from the enthusiastic campaign of Hebrew study in Germany started by the Pfefferkorn-Reuchlin controversy. Third, there is no evidence that copies of the *Rudimenta Linguae Hebraicae* of Reuchlin (1506) or other grammatical manuals had reached England during Tyndale's residence at the universities. So we conclude, in the absence of any proof or contemporary hint to the contrary, that neither from Christians, Jews, nor books did Tyndale learn anything of Hebrew in England.

Evidence of the progress of Tyndale's Hebrew studies, in addition to the testimony of Buschius in the summer of 1526, is found in the two doctrinal treatises published in the spring of 1528, *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man*.

In *The Parable of the Wicked Mammon* appears this remark on the word "Mammon":

First, Mammon is a Hebrew word and signifieth riches or temporal goods, namely all superfluity, and all that is above necessity and that which is required unto our necessary uses wherewith a man may help another without undoing or hurting himself: for *hamon* in the Hebrew speech, signifies a multitude or abundance of money, and therefore cometh *mahamon* or *mammon*, abundance or plenteousness of goods or riches.¹

In *The Obedience of a Christian Man* is this comment on the Hebrew idiom:

St. Jerome also translated the Bible into the mother tongue, why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue

¹ *The Fathers of the English Church*, Vol. I, p. 103.

agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into the English word for word, when thou must seek a compass in the Latin.¹

With reference to the places where Tyndale learned Hebrew and the sources of his knowledge many inferential conclusions can be drawn from the well-known history of the Talmud controversy which ushered in the Reformation.

Johann Reuchlin was the first German Christian to study Hebrew. Born at Pforzheim in 1455, educated in Greek at Paris and Basel, he became a teacher of the classics, though also practicing the profession of law. In middle life, after a brilliant career in diplomatic service, he began the serious study of Hebrew with Loans, the Jewish physician to the emperor Frederick III. In 1498 at Rome he continued these studies with another learned Jew, Obadiah Sforno. Returning to Germany, he began to teach the language to the many eager humanists at Heidelberg, Stuttgart, and other cities where the Greek learning was already cultivated. In 1506 he issued his *Rudimenta Linguae Hebraicae*, the first Hebrew grammar in a European language for the use of Christians, if we except the brief and imperfect sketch published in 1503 by Conrad Pellicanus, who had learned something of the language by working over Hebrew manuscripts almost without instruction. In 1512 Reuchlin issued the Hebrew text of the penitential Psalms with grammatical notes. He was regarded as the most learned Hebraist in Germany, though during the first decade of the century numerous competent scholars had followed his example and studied the language under the guidance of learned Jews in Germany, Italy, and France.

When therefore in 1509 an attack on the Jews and confiscation of their books were planned by certain of the Dominican monks of Cologne, led by John Pfefferkorn, it was to Reuchlin that the emperor, Maximilian, referred this subject to investigate and report. His reply, defending the Jewish books against the charge of insulting Christianity, angered his enemies beyond measure. A controversy ensued which lasted for six years, and ultimately involved all the representative men of Germany on one side or the other; the Humanists siding with Reuchlin in defense of the Jews, the ecclesiastics and many of the university faculties against him. Though Reuchlin escaped condemnation in the proceedings brought against him for his refusal to recant, he suffered much abuse and material

¹ *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures* (Parker Society edition, 1848), p. 148.

losses for his stand. It was the indignation aroused among the liberals by the bigotry displayed in this controversy, together with the satires of the *Encomium Moriae* and the *Epistolae Obscurorum Virorum*, which prepared the way for the Lutheran Reformation.

The bearing of this Reuchlin-Pfefferkorn controversy upon the general introduction of Hebrew instruction into German universities is obvious. When the young Humanists, hitherto content with the newly discovered riches of the Greek classics, found themselves forbidden by the obscurantist party in the church to read the dangerous Jewish works or to attempt to study the Old Testament in the original, that was the very thing they were the most eager to do. Accordingly, the natural course of events was hastened; the Hebrew instruction, which under normal conditions might have taken a generation to spread through the universities, and become popular, sprang at once into a place second only to Greek. The demand for teachers sent many men to Reuchlin, Sebastian Münster, Pellicanus, and the other pioneers, for grounding in the hitherto despised language. Textbooks were issued in rapid succession.¹

Thus, when Tyndale reached Germany, Hebrew was no longer a novelty in the centers of learning. Reuchlin was dead, but his younger associates and pupils were fairly well equipped to carry on his work.

¹ The following list of Hebrew textbooks published from 1500 to 1530 is given in the *Jewish Encyclopedia*. Many of these ran through several editions.

- 1504. Pellicanus, Conrad. *De modo legendi et intelligendi Hebraeum* (Strasburg).
- 1506. Reuchlin, Johann. *Rudimenta Linguae Hebraicae una cum Lexico* (Pforzheim).
- 1508. Tissardus, Franciscus. *Grammatica Hebraica et Graeca* (Paris).
- 1513-1521. Guidaccerius, Agathius. *Institutiones Graecae Hebraicae* (Rome).
- 1516. Capito, W. F. *Institutiuncula in Hebraicam Linguam* (Basel).
- 1518. Boeschenstein, John. *Hebraicae Grammaticae Institutiones* (Wittenberg).
- 1502. Münster, Sebastian. *Epitome Hebraicae Grammaticae* (Basel).
- 1520. Pagninus, Sanct. *Institutiones Hebraicae* (Lyons).
- 1522. Anonymous. *Rudimenta Hebraicae Grammaticae* (Basel).
- 1524. Münster, Sebastian. *Institutiones Grammaticae in Hebraicam Linguam* (Basel).
- 1525. Aurigallus, Matthew. *Compendium Hebraicae Chaldaeeque Grammaticae* (Wittenberg).
- 1526. Zamorensis, Alphonsus. *Introductiones Artis Grammaticae Hebraicae* (Complutum).
- 1528. Van Campen, John. *Ex Variis Libellis Eliae . . . quidquid ad Graecam Hebraicam est necessarium* (Louvain).
- 1528. Fabricius, Theodorus. *Institutiones Linguae Sanctae* (Cologne).
- 1528. Pagninus, Sanct. *Institutionum Hebraicarum Abbreuiatio* (Lyons).
- 1529. Clendardus, Nicolas. *Tabulae in Graecam Hebraicam* (Louvain).
- 1530. Sebastianus, Augustus. *Grammatica Linguae Ebraae* (Marburg).

Chairs of Hebrew existed at Heidelberg, Wittenberg,¹ and perhaps at others of the universities, while one was established at the new University of Marburg about the time of Tyndale's arrival there.

When Tyndale, in the year 1529, set about the work of translating the Pentateuch, his equipment for the task was by no means meager. He had, first of all, acquired facility in the difficult art of translation by his New Testament. In that task he had chosen the style which seemed best fitted for rendering the Scriptures—a style so simple in its structure, so close to the paratactic quality of Hellenic Greek, that it is well-nigh transparent. The reader imagines he is reading the one inevitable, obvious sentence which alone could render the original into English; and not until it is compared with the painful artificialities of modern attempts to translate the New Testament into contemporary speech, not until the scholar compares Tyndale's Testament with the current English of the early Tudor period, is the full significance of this first modern version perceived. Those who are never content to leave a writer more than the merest vestige of originality point to Wiclif's version, and seek by parallel columns to demonstrate Tyndale's heavy indebtedness of Wiclif. It is not to be denied that manuscript copies of Wiclif's Testament circulated freely as late as the latter half of the fifteenth century, and that Tyndale was, of course, familiar with it. Neither can it be denied that in the choice of words, notwithstanding the obsolete diction of the earlier translator, Tyndale was often content to adopt phrases that commended themselves to him. No friend of Tyndale needs to exalt him by depreciating Wiclif. But Tyndale expressly declares that he was not dependent on his predecessor, making his own translation throughout rather than revising the old.²

On the question of Tyndale's English style as a translator we have fortunately a considerable basis for comparison in his voluminous doctrinal, controversial, and expository works. As might be expected, in these writings the sentences are longer, the rhetorical balance more elaborate; but both in invective and in exhortation, in the biting epigram and the eloquent homily, we find evidence of that genius for cadences and rhythmic flow of syllables which marks our English Bible above all other works of English prose. The only writers of his age in whom we find this style

¹ Among the Hebraists in Luther's circle at Wittenberg were Matthæus Aurogallus, Johann Forster, Bernhard Ziegler, and George Rörer. See Buchwald, *Doktor Martin Luther*, p. 321.

² "I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like another in the Scripture beforetime" ("Epistle to the Reader," subjoined to the New Testament).

developed, with its nice balance of the Latin and Anglo-Saxon words and syntax, are Latimer, in his sermons, for the short sentence and pithy phrase, and Cranmer, translator of the larger part of the *Prayer Book* for the rhythms. It was not the common style of learned men in the reign of Henry VIII. Sir Thomas More shows few traces of it. He writes a Latinized English without flexibility and without melody. The English version of the *Utopia* is, of course, not by More at all, but by one Ralph Robinson, and belongs to the following generation.

This style of Tyndale's, which set the fashion for Coverdale and all his successors, owes not a little of its charm to the fact that it was shaped in its phrasing by the loose syntactical structure of the Greek Testament. It is to be noted that among the numerous translations of the Early Tudor period those from the French—for example, Lord Berners' version of Froissart—most nearly approach this style of Tyndale's; and for the obvious reason that the translator in each case happened to be too good a scholar to paraphrase in Latinized periods a narrative told in short words and co-ordinate clauses. We have but to compare Tyndale at his worst—that is, in his most vehement tirades against More—with the typical pamphlets and formal correspondence of Henry's reign, to feel instantly the individuality of the man and his feeling for the new English prose that had so lately come into being.

If this was the first and one of the most important of Tyndale's qualifications, when he undertook the translation of the Pentateuch, a second was his Hebrew studies, already referred to. The apparatus at his command can be estimated with some approach to probability.

For Hebrew grammar he had at his command the considerable number of textbooks enumerated above, of which those by Reuchlin (1506), Münster (1520), and the two published at Wittenberg by the leading Hebraists there, Boeschenstein (1518) and Aurigallus (1525), were probably his chief authorities, since they would naturally be the most accessible.

For lexicons he had the vocabulary accompanying Reuchlin's *Rudimenta* (1506), Sebastian Münster's *Lexicon hebraicum chaldaicum* (Basel, 1508, 1523), and perhaps Pagninus' *Thesaurus linguae sanctae sive lexicon hebraicum* (Lyons, 1529).

For the Hebrew text there was no want of printed editions. At least five had been printed in Italy and Spain since 1488, the most popular of which was that of Bomberg, published at Venice in 1517. This included the Targum of Onkelos on the Pentateuch, of which Tyndale is supposed by some editors to have made occasional use.

For the Vulgate there were, of course, many printed editions. Of the

Septuagint, editions were to be found in the *Complutensian Polyglot* (1514), the Aldine edition (1518), and the Strasburg edition of 1526.

Luther's translation of the five books of Moses, the first part of his Old Testament, appeared in 1523, and was of course constantly before Tyndale in his work.

The question arises whether Tyndale had with him in Germany a manuscript of the Wiclifite Old Testament by Nicholas de Hereford or its revision by John Purvey, or whether such resemblances as can be traced between these early versions and his are either accidental or due to recollections of a version familiar to him in his youth. These resemblances are much less numerous than in the New Testament, where there is no possible doubt that Tyndale used Wiclif's work. If Foxe's story of the shipwreck on the voyage to Hamburg in 1529 be accepted,¹ we must conclude that any such manuscript of either of the fourteenth-century Old Testament versions, even if Tyndale originally had one and used it in his first draft of Deuteronomy, was lost in that disaster; and it does not seem likely that it could be promptly replaced by friends in England in time to be used in the work on the Pentateuch.

We come now to the central problem of this inquiry: To what extent did Tyndale use the Hebrew in his Pentateuch?

This question is to be decided only by a comparison of his version with the original, with the Vulgate, with Luther's version, and with Hereford's and Purvey's. It is not so easy of settlement as prejudiced writers on either side have attempted to prove. If his authorship of the books from Joshua to Chronicles in Rogers' and Coverdale's Bibles could be assumed, we should have a larger basis for induction. The Pentateuch consists so largely of straightforward narrative, in which alternative renderings of the Masoretic text are seldom possible; it has so few obscurities as compared with the poetical and prophetic books, that we may diligently compare many chapters in Tyndale, Luther, and the Vulgate, as the present writer has done, without being able to find a single datum for our inquiry. On the other hand, there are in the Pentateuch certain well-known difficulties, due either to rare words, poetic diction, or a corrupt text, which afford a more promising field for such study.

It would be manifestly impracticable to present here in parallel columns the several versions of the entire Pentateuch, or of an entire book. Four-fifths of such material would yield negative results. The method chosen, after a comparison of the entire Pentateuch in the manner indicated, is to select such chapters as offer tangible evidence upon one side or the other—

¹ *Acts and Monuments*, p. 1077.

Tyndale's originality on the one hand, his dependence on the Vulgate and Luther on the other hand. Words and phrases presenting variations deemed significant for one reason or another are quoted, with their equivalents in the Hebrew, the Septuagint, the Vulgate, the two Wiclifite versions, and Luther's version. The first chapter of Genesis is given entire, as a fair specimen of straight narrative prose, and the number and character of data for our inquiry to be found in such prose. Isolated passages from Genesis present further typical examples. From the three considerable poetic pieces in the Pentateuch, Genesis, chap. 49, Deuteronomy, chaps. 32 and 33, are taken such passages as show facts bearing on the discussion; affording, by reason of their difficulties, more numerous tangible instances of dependence or independence than any other portion of the material.

For the Hebrew the Masoretic text is given; for the Septuagint, Swete's text;¹ for the Vulgate, the standard Vatican edition, from a copy printed at Frankfort in 1829 collated with a Venetian edition of 1478 (Newberry Library); for Hereford and Purvey, the edition of the Wiclif Bible by Forshall and Madden (Oxford, 1850); for Luther, a Bible printed at Frankfort in 1583, now in the Newberry Library; for Tyndale, the critical reprint edited by Dr. J. I. Mombert (New York, 1884), the only reprint ever made of Tyndale's Pentateuch. Dr. Mombert's work was conducted with every precaution to insure literal accuracy of reproduction, and is to be depended on so far as the text is concerned. His introduction contains a large amount of bibliographical and other information, together with certain conclusions as to the unsettled historical questions of Tyndale's life, which are at some points in conflict with other authorities. He has also taken the singular course of appending to the text of the Pentateuch, in the form of footnotes, glosses selected from Luther's version and the Rogers Bible of 1537, which at times are confusing to the student. The book was unfavorably reviewed in the *Athenæum* (1885, Vol. I, pp. 500, 562). The reviewer points out many alleged errors in Mombert's bibliographical statements, and ridicules his theory that the Pentateuch was really printed at Wittenberg instead of Marburg. He does not, however, criticise in any respect the fidelity of the reprint of the text of the Pentateuch, with which we are here concerned.

¹ The Hebrew and Greek have been collated with the texts in Walton's *Polyglot* (1657), no copy of the *Complutensian Polyglot* first edition being available. No variations from the modern text were found in the passages herein quoted.

HEBREW HEB.	LXX	VULGATE V	HEREFORD H	PURVEY P	LUTHER L	TYNDALE T	REMARKS
Gen. 1:1 בראשית ברא אלהים את השמים והארץ; הארץ הייתה רעה ובהו החשך על־פני החשך ורוח אלהים מרחפת על־פני המים; והארץ הייתה רעה ובהו החשך על־פני החשך ורוח אלהים מרחפת על־פני המים;	Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀσάτος καὶ ἀκατασκεύη- στος, καὶ σκότος ἦν ἐπ' αὐτῆς ἀβυσ- σος, καὶ πνεῦμα θεοῦ ἐπ' ἐρεβότο ἐπ' αὐτῆς τοῦ ὕδατος.	In principio creavit Deus caelum, et terram. Terra autem erat inanis et vacua, et tenebrae erant su- per faciem abyssi; et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona; et divisit lucem a tenebris. Appellavitque lucem Diem et tenebras Noctem, factum- que est vespere et mane, dies unus.	In the firste made God of nougt hevene and erthe. The erthe forsothe was veyn with yenne and void, and derknessis weren vpon the face of the see; and the Spiryt of God was born vpon the wattris. And God seide, Be maad light: and maad is light. And God sawg light, that it was good, and deuyd light fro derknessis. And clepide light, day, and derknessis, nygt, is euen and moru, o day.	In the bigymnyng God made of nougt hevene and erthe. Forsothe the erthe was idel and volde, and derknessis weren on the face of deythe; and the Spiryt of the Lord was borun on the wattris. And God seide, Light be maad, and light was maad. And God seig the light, that it was good, and he de- partide the light fro derknessis; And he clepide the light, dai, and the derknessis, nygt. And the euenid and morweid was maad, o daie.	Am Anfang schuff Gott Himmel und Erden. Und die Erde war wüst und lar und es war finster auf der Tiefe und der Geist Gottes schwelt auf dem Wasser. Und Gott sprach: Es werde licht. Und es ward licht. Und Gott sahe daz das Licht gut war. Da schei- det Gott das Licht vom finsternisz, Und nennet das Licht Tag und die Finsternisz Nacht. Da ward ausz abend und morgen der erste Tag.	In the begynnynge God created heaven and erth. The erth was voyde and empte, and darknesse was vpon the depe, and the spirite of god moved vpon the water. Than God sayd: let there be lyghte and there was lyghte. And God sawe the lyghte that it was good: & deuyded the lyghte from the darknesse And called the lyghte daye, and the darknesse nyghte: and so of the evenynge and mornynge was made the fyrst daye.	Omits definite arti- cle following V H P L against Heb. LXX. Follows LXX & L in omitting the idiomatic Hebrew פני Follows L against LXX V H P.
2							
3							
4							
5							

Gen. 1:10	HEB.	LXX	V	H	P	L	T	REMARKS
	הקרא אלהים לנכסא ארץ למקום המים קרא למים ירוה אחרם כהימים:	καὶ ἐκάλεσεν ὁ θεὸς τὴν ἕρπιν γῆν, καὶ τὰ ἀνστήματα τῶν ὕδατον ἐκάλεσεν θαλάσσας· καὶ ἰδὲν ὁ θεὸς ὅτι καλόν.	Et vocavit Deus ar- dam, Terram, congregationesque aquarum appel- lavit Maria. Et vidit Deus quod esset bonum.	And God clepid the drie, erthe; and the gadryngis of waris he clepide. sees. And God saig that it was good;	And God clepide the drie place, erthe; and he clepide the gadryngis togidre of waris, the sees. And God saig that it was good; and seide. The erthe bryng forth grene erthe and makynge seed, and appyl tre makynge fruyt bi his kynde, whos seed be in it self on erthe; and it was doon so.	Und Gott nennet das trocken Erde und die samlung der Wasser nen- net er Meer. Und Gott sahe dasz es gut war. Und Gott sprach: Es lasse die Erde aufgehen Grasz und Kraut dasz sich besame und fruchtbare Bäume da ein jeglicher nach seiner art frucht trage und habe seinen eyge- nen Samen bey in selbs auff Erden. Und es geschach also. Und die Erde liesz aufgehen Grasz und Kraut das sich besamet ein jeglichs nach seiner art und Bäume die da frucht tru- gen und iren eygen Samen bey sich selbs hatten ein jeglicher nach seiner art. Und Gott sahe dasz es gut war.	And god called the drye lande the erth and the gatheringe together of waters called he the see. And God sawe that it was good. And God said: let the erth bringe forth herbe and grasse that sowe seed, and frutefull trees that bere frute every one in his kynde, havynge their seed in them selves vpon the erth. And it came so to passe: and the erth brought forth herbe and grasse sownge seed every one in his kynde & trees berynge fruite & havynge their seed in themselves, every one in his kynde. And God sawe that it was good: and	Inaccurate introduc- tion of def. art. against Heb. LXX (V) H P.
11	והאמר אלהים הבשא ארץ הבשא עשב וזרע דב עץ פרו עשר פרי למנו אשר העירב על הארץ והיה כן:	καὶ εἶπεν ὁ θεὸς Βλα- στησάτω ἡ γῆ βοσά- νον χόρτον, σπεί- ρον σπέρμα κατὰ γένος καὶ καθ' ομοίότητά, καὶ ἑν- ὸν καρπὸν ποι- οὺν καρπὸν, οὐ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος εἰς ὁμοιότητα ἐπὶ τῆς γῆς· καὶ ἐγένε- το οὕτως.	Et ait: Germinet terra herbam vi- rentem, et facien- tem semen, et lig- num pomiferum faciens fructum juxta genus suum. cujus semen in semetipso sit super terram et factum est ita.	And saith, Burion the erthe grene erbe and makynge seed, and appletre makynge fruyt after his kynd. whos seed ben in hym self, vpon the erthe; and maud it is so. And the erthe broughte forthe grene erbe and makynge seed after his kynde. and tree makynge fruyt, and echon hauynge seed after his special kynde. And God saig that it were good.	And the erthe broughte forth grene erbe and makynge seed bi his kynde, and a tre makynge fruyt, and ech havynge seed by his kynde. And God seig that it was good.	Und die Erde liesz aufgehen Grasz und Kraut das sich besamet ein jeglichs nach seiner art und Bäume die da frucht tru- gen und iren eygen Samen bey sich selbs hatten ein jeglicher nach seiner art. Und Gott sahe dasz es gut war.	And god called the drye lande the erth and the gatheringe together of waters called he the see. And God sawe that it was good. And God said: let the erth bringe forth herbe and grasse that sowe seed, and frutefull trees that bere frute every one in his kynde, havynge their seed in them selves vpon the erth. And it came so to passe: and the erth brought forth herbe and grasse sownge seed every one in his kynde & trees berynge fruite & havynge their seed in themselves, every one in his kynde. And God sawe that it was good: and	Inaccurate introduc- tion of def. art. against Heb. LXX (V) H P.
12	והבשא הארץ הבשא עשב מזרע דב עץ פרו עשר דעץ הארץ כהימים הראש אלהים כברשבו:	καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτον, σπείρον σπέρμα κατὰ γένος καὶ καθ' ομοιότητα, καὶ ἑν- ὸν καρπὸν ποι- οὺν καρπὸν, οὐ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς, καὶ ἰδὲν ὁ θεὸς ὅτι κα- λόν.	Et protulit terra her- bam virentem, et facientem semen juxta genus suum. lignumque faciens fructum, et habens unumquodque se- mentem secundum speciem suam. Et vidit Deus quod esset bonum.	And the erthe broughte forth grene erbe and makynge seed after his kynde. and tree makynge fruyt, and echon hauynge seed after his special kynde. And God saig that it were good.	And the erthe broughte forth grene erbe and makynge seed bi his kynde, and a tre makynge fruyt, and ech havynge seed by his kynde. And God seig that it was good.	Und die Erde liesz aufgehen Grasz und Kraut das sich besamet ein jeglichs nach seiner art und Bäume die da frucht tru- gen und iren eygen Samen bey sich selbs hatten ein jeglicher nach seiner art. Und Gott sahe dasz es gut war.	And god called the drye lande the erth and the gatheringe together of waters called he the see. And God sawe that it was good. And God said: let the erth bringe forth herbe and grasse that sowe seed, and frutefull trees that bere frute every one in his kynde, havynge their seed in them selves vpon the erth. And it came so to passe: and the erth brought forth herbe and grasse sownge seed every one in his kynde & trees berynge fruite & havynge their seed in themselves, every one in his kynde. And God sawe that it was good: and	Inaccurate introduc- tion of def. art. against Heb. LXX (V) H P.

Gen. 1:17	Heb.	LXX	Vl	H	P	L	T	REMARKS
18	והקין אתם אשרים בראש על-האדמה; והמלש ביום הבליה והבריל בין האור והח אחרים כה-טוב; והד-יערב והיה בקר יום רביע; והאמר אלהים ישבע המים שרץ בשם היה ועם יעופם על-האדמה על-פני רקיע השמים; והברא אלהים את הבהלים ואת כל נפש החיה המושבת אשר שרץ המים למינים הם כל-עוף כנף למינים והרא אלהים כי-טוב;	καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώ- ματι τοῦ οὐρανοῦ, ὥστε φαιναὶ ἐν τῇ γῆς, καὶ ἀρχειν τῆς ἡμέ- ρας καὶ τῆς νυκτός, καὶ διαχωρίσειν ἀνὰ μέσον τοῦ φωτός καὶ ἀνὰ μέσον τοῦ σκότους· καὶ ἰδὲν ὁ θεὸς ὅτι καλόν, καὶ ἐγένετο πρωί, ἡμέρα τετάρτη,	Et posuit eus in fir- mamento caeli, et luculent super ter- ram, et praessent diei ac nocti, et ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quar- tus.	And he putte hem in the firmment of heuene, that thei shulden gyue light vpon the erthe, and diuideren lucem fore to the day and to the nygt, and shulde deuyde light and derknessis. And God saig that it wer good. And maad is euen and moru, the ferthe day.	And sette tho in the firmment of heuene, that the schulden schyne on erthe, and that tho schulden be before to the dai and nygt, and schulden de- parte light and derk- nesse. And God seig that it was good. And the eueni and the morwetid was maad, the fourthe dai.	Und Gott setz sie in die Feste desz Himmels dasz sie schiene auff die Erde und den Tag und die Nacht regierten und scheideten Liecht und Finsternisz. Und Gott sahe dasz es gut war. Da ward ausz abend und morgen der vierdte Tag.	And God put them in the firmment of heauen to shyne vpon the erth, and to rule the daye & the nyghte, and to deuyde the lyghte from darcknesse. And God sawe yt it was good. And so of the even- yng and morn- yng was made the fourth daye. And God sayd, let the water bryng forth creatures that move & have lyfe, & foules for to flee over the erth vnder the firmment of the heauen.	Cf. vs. 5. Follows L against Heb. LXX V H P.
20	והאמר אלהים ישבע המים שרץ בשם היה ועם יעופם על-האדמה על-פני רקיע השמים; והברא אלהים את הבהלים ואת כל נפש החיה המושבת אשר שרץ המים למינים הם כל-עוף כנף למינים והרא אלהים כי-טוב;	καὶ ἐποίησεν ὁ θεὸς τὰ κτήνη τὰ μεγάλα, καὶ πάσαν ψυχὴν ζώ- ων ἐρπύων, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινόν, πεπρωτον κατὰ γέ- νος· καὶ ἰδὲν ὁ θεὸς ὅτι καλόν.	Creauitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerat aquae in species suas, et omne volatile se- cundum genus stium. Et vidit Deus quod esset bonum.	And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good; And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good; And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good;	Also God seide, The watris bryng forth a crepyng beeste of lyuynge soule, and a brid fleyng about erthe vndur the firmment of heuene. And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good;	Und Gott sprach: Es erreg sich das Wasser mit we- benden und leben- digen Thieren und mit Gefögeln dasz auff Erden vnder der Feste desz Himmels fliege. Und Gott schuff grosse Walfische und allerley Thier das da lebt und wibet und vom Wasser erregt ward in jehlichs nach seiner art und allerley gefög- elns Gefögeln ein jehlichs nach seiner art. Und Gott sahe dasz es gut war.	And God created grete whalles and all manner of crea- tures that lyue and moue, which the waters brought forth in their kinds, and all maner of federed foules in their kynodes. And God saw that it was good:	
21	והברא אלהים את הבהלים ואת כל נפש החיה המושבת אשר שרץ המים למינים הם כל-עוף כנף למינים והרא אלהים כי-טוב;	καὶ ἐποίησεν ὁ θεὸς τὰ κτήνη τὰ μεγάλα, καὶ πάσαν ψυχὴν ζώ- ων ἐρπύων, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινόν, πεπρωτον κατὰ γέ- νος· καὶ ἰδὲν ὁ θεὸς ὅτι καλόν.	Creauitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerat aquae in species suas, et omne volatile se- cundum genus stium. Et vidit Deus quod esset bonum.	And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good;	Also God seide, The watris bryng forth a crepyng beeste of lyuynge soule, and a brid fleyng about erthe vndur the firmment of heuene. And God made of nought grete whal- lis, and ech lyuynge soule and moubale, whiche the watris han brought forth in to her kyndis; and God made of nought ech volatile bi his kynde. And God saig that it was good;	Und Gott sprach: Es erreg sich das Wasser mit we- benden und leben- digen Thieren und mit Gefögeln dasz auff Erden vnder der Feste desz Himmels fliege. Und Gott schuff grosse Walfische und allerley Thier das da lebt und wibet und vom Wasser erregt ward in jehlichs nach seiner art und allerley gefög- elns Gefögeln ein jehlichs nach seiner art. Und Gott sahe dasz es gut war.	And God created grete whalles and all manner of crea- tures that lyue and moue, which the waters brought forth in their kinds, and all maner of federed foules in their kynodes. And God saw that it was good:	

Gen. 1:22	Heb.	LXX	V	H	P	L	T	REMARKS
	וַיֹּאמֶר אֱלֹהִים בְּרָכְיֶם אֶת הַיָּם וְאֶת הַבְּהֵמָה אֲשֶׁר בָּהֶם וְאֶת כָּל הַרֶמֶשׂ אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַחַיָּה אֲשֶׁר בָּהֶם וְאֶת כָּל הַיָּרֵחַ וְאֶת כָּל הַשָּׁמַיִם וְאֶת כָּל הַיָּם וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר בָּהֶם וְאֶת כָּל הַרֶמֶשׂ אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַחַיָּה אֲשֶׁר בָּהֶם וְאֶת כָּל הַיָּרֵחַ וְאֶת כָּל הַשָּׁמַיִם	καὶ ἐλάλουν αὐτὰ ὁ θεὸς λέγων Ἀνέ- στηθε καὶ πληθύ- νετε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ περὶ τὰ πλοῖα θυσέσθωσαν ἐν τῇς γῆς. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.	Benedixitque eis. dicens: Crescite, et multiplicamini. et replete aquas maris, auesque multiplicentur su- per terram. Et factum est vesper et mane, dies quin- tus.	and blisside to hem, seynge, Growth, and beth ge multiplied, and fulfith the watres of the see, and the briddis be multi- plied vpon the erthe And maad is euen and moru, the fyueh day. God forsothe seide, Bryng forth the erthe soule lyuynge in his kynde, iu- mentis, and crep- ynge thingis, and beestis of the erthe after their special kyndis, and so it is maad. And God made bees- tis of the erthe afur their special kyndis, iumentis, and crep- ynge thingis, and beestis of the erthe, after ther special kyndis; and so it is maad.* And God saig that it wer good;	and blesside hem. and seide, Wex ge. and be ge multi- plied and fille ge the watris of the see, and briddis be multiplied on erthe. And the eventid and the morweid was maad, the fyuehe dai. And God seide, The erthe brynge forth a lyuynge soul in his kynde, work beestis and crep- ynge beestis, and vnresonable beestis of erthe, bi her kyndis, and it was don so. And God made vnre- sonable beestis of erthe bi her kyndis. and werk beestis and crepyng bees- tis, and vnreson- able beestis of erthe, bi her kyn- dis; and it was done so.* And God saig that it was good;	Und Gott segnet sie und sprach: Seyt fruchtbar und mehret euch und erfüllet das wasser im Meer und das Gevögel mehre sich auff Erden. Da ward ausz abend und morgen der fünfte Tag. Und Gott sprach: Die Erde bring herfür lebendige Thier ein jeglichs nach seiner art Vieh Gewürm und Thier auff Erden ein jeglichs nach seiner art. Und es geschach also. Also machet Gott die Thier auff Erden ein jeglichs nach seiner art und das Vieh nach seiner art und allerley Ge- würm auff Erden nach seiner art. Und Gott sahe daz es gut war.	And God blessed them saying. Growth and mul- tiplye and fyl the waters on the sees, & let the fowles multiplye vpon the erth. And so of the even- ynge & morninge was made the fyfth daye. And God sayd: let the erth bring forth lyvyng creatures in their kyndes: catell & wormes & beastes of the erth in their kyndes, & so it came to passe. And god made the beastes of the erth in their kyndes, & catell in their kyndes, ad all maner wormes of the erth in their kyndes: and God sawe that it was good.	Follows literal Heb. (LXX V) against P L. Cf. vs. 5. Follows L in special meaning of כָּפַשׁ for context. Follows L in choice of word.
23	וַיֹּאמֶר אֱלֹהִים בְּרָכְיֶם אֶת הַיָּם וְאֶת הַבְּהֵמָה אֲשֶׁר בָּהֶם וְאֶת כָּל הַרֶמֶשׂ אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַחַיָּה אֲשֶׁר בָּהֶם וְאֶת כָּל הַיָּרֵחַ וְאֶת כָּל הַשָּׁמַיִם	καὶ ἐλάλουν αὐτὰ ὁ θεὸς λέγων Ἀνέ- στηθε καὶ πληθύ- νετε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ περὶ τὰ πλοῖα θυσέσθωσαν ἐν τῇς γῆς. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.	Benedixitque eis. dicens: Crescite, et multiplicamini. et replete aquas maris, auesque multiplicentur su- per terram. Et factum est vesper et mane, dies quin- tus.	and blisside to hem, seynge, Growth, and beth ge multiplied, and fulfith the watres of the see, and the briddis be multi- plied vpon the erthe And maad is euen and moru, the fyueh day. God forsothe seide, Bryng forth the erthe soule lyuynge in his kynde, iu- mentis, and crep- ynge thingis, and beestis of the erthe after their special kyndis, and so it is maad. And God made bees- tis of the erthe afur their special kyndis, iumentis, and crep- ynge thingis, and beestis of the erthe, after ther special kyndis; and so it is maad.* And God saig that it wer good;	and blesside hem. and seide, Wex ge. and be ge multi- plied and fille ge the watris of the see, and briddis be multiplied on erthe. And the eventid and the morweid was maad, the fyuehe dai. And God seide, The erthe brynge forth a lyuynge soul in his kynde, work beestis and crep- ynge beestis, and vnresonable beestis of erthe, bi her kyndis, and it was don so. And God made vnre- sonable beestis of erthe bi her kyndis. and werk beestis and crepyng bees- tis, and vnreson- able beestis of erthe, bi her kyn- dis; and it was done so.* And God saig that it was good;	Und Gott segnet sie und sprach: Seyt fruchtbar und mehret euch und erfüllet das wasser im Meer und das Gevögel mehre sich auff Erden. Da ward ausz abend und morgen der fünfte Tag. Und Gott sprach: Die Erde bring herfür lebendige Thier ein jeglichs nach seiner art Vieh Gewürm und Thier auff Erden ein jeglichs nach seiner art. Und es geschach also. Also machet Gott die Thier auff Erden ein jeglichs nach seiner art und das Vieh nach seiner art und allerley Ge- würm auff Erden nach seiner art. Und Gott sahe daz es gut war.	And God blessed them saying. Growth and mul- tiplye and fyl the waters on the sees, & let the fowles multiplye vpon the erth. And so of the even- ynge & morninge was made the fyfth daye. And God sayd: let the erth bring forth lyvyng creatures in their kyndes: catell & wormes & beastes of the erth in their kyndes, & so it came to passe. And god made the beastes of the erth in their kyndes, & catell in their kyndes, ad all maner wormes of the erth in their kyndes: and God sawe that it was good.	Follows literal Heb. (LXX V) against P L. Cf. vs. 5. Follows L in special meaning of כָּפַשׁ for context. Follows L in choice of word.
24	וַיֹּאמֶר אֱלֹהִים בְּרָכְיֶם אֶת הַיָּם וְאֶת הַבְּהֵמָה אֲשֶׁר בָּהֶם וְאֶת כָּל הַרֶמֶשׂ אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַחַיָּה אֲשֶׁר בָּהֶם וְאֶת כָּל הַיָּרֵחַ וְאֶת כָּל הַשָּׁמַיִם	καὶ ἐλάλουν αὐτὰ ὁ θεὸς λέγων Ἀνέ- στηθε καὶ πληθύ- νετε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ περὶ τὰ πλοῖα θυσέσθωσαν ἐν τῇς γῆς. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.	Benedixitque eis. dicens: Crescite, et multiplicamini. et replete aquas maris, auesque multiplicentur su- per terram. Et factum est vesper et mane, dies quin- tus.	and blisside to hem, seynge, Growth, and beth ge multiplied, and fulfith the watres of the see, and the briddis be multi- plied vpon the erthe And maad is euen and moru, the fyueh day. God forsothe seide, Bryng forth the erthe soule lyuynge in his kynde, iu- mentis, and crep- ynge thingis, and beestis of the erthe after their special kyndis, and so it is maad. And God made bees- tis of the erthe afur their special kyndis, iumentis, and crep- ynge thingis, and beestis of the erthe, after ther special kyndis; and so it is maad.* And God saig that it wer good;	and blesside hem. and seide, Wex ge. and be ge multi- plied and fille ge the watris of the see, and briddis be multiplied on erthe. And the eventid and the morweid was maad, the fyuehe dai. And God seide, The erthe brynge forth a lyuynge soul in his kynde, work beestis and crep- ynge beestis, and vnresonable beestis of erthe, bi her kyndis, and it was don so. And God made vnre- sonable beestis of erthe bi her kyndis. and werk beestis and crepyng bees- tis, and vnreson- able beestis of erthe, bi her kyn- dis; and it was done so.* And God saig that it was good;	Und Gott segnet sie und sprach: Seyt fruchtbar und mehret euch und erfüllet das wasser im Meer und das Gevögel mehre sich auff Erden. Da ward ausz abend und morgen der fünfte Tag. Und Gott sprach: Die Erde bring herfür lebendige Thier ein jeglichs nach seiner art Vieh Gewürm und Thier auff Erden ein jeglichs nach seiner art. Und es geschach also. Also machet Gott die Thier auff Erden ein jeglichs nach seiner art und das Vieh nach seiner art und allerley Ge- würm auff Erden nach seiner art. Und Gott sahe daz es gut war.	And God blessed them saying. Growth and mul- tiplye and fyl the waters on the sees, & let the fowles multiplye vpon the erth. And so of the even- ynge & morninge was made the fyfth daye. And God sayd: let the erth bring forth lyvyng creatures in their kyndes: catell & wormes & beastes of the erth in their kyndes, & so it came to passe. And god made the beastes of the erth in their kyndes, & catell in their kyndes, ad all maner wormes of the erth in their kyndes: and God sawe that it was good.	Follows literal Heb. (LXX V) against P L. Cf. vs. 5. Follows L in special meaning of כָּפַשׁ for context. Follows L in choice of word.
25	וַיֹּאמֶר אֱלֹהִים בְּרָכְיֶם אֶת הַיָּם וְאֶת הַבְּהֵמָה אֲשֶׁר בָּהֶם וְאֶת כָּל הַרֶמֶשׂ אֲשֶׁר עַל הָאָרֶץ וְאֶת כָּל הַחַיָּה אֲשֶׁר בָּהֶם וְאֶת כָּל הַיָּרֵחַ וְאֶת כָּל הַשָּׁמַיִם	καὶ ἐλάλουν αὐτὰ ὁ θεὸς λέγων Ἀνέ- στηθε καὶ πληθύ- νετε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ περὶ τὰ πλοῖα θυσέσθωσαν ἐν τῇς γῆς. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.	Benedixitque eis. dicens: Crescite, et multiplicamini. et replete aquas maris, auesque multiplicentur su- per terram. Et factum est vesper et mane, dies quin- tus.	and blisside to hem, seynge, Growth, and beth ge multiplied, and fulfith the watres of the see, and the briddis be multi- plied vpon the erthe And maad is euen and moru, the fyueh day. God forsothe seide, Bryng forth the erthe soule lyuynge in his kynde, iu- mentis, and crep- ynge thingis, and beestis of the erthe after their special kyndis, and so it is maad. And God made bees- tis of the erthe afur their special kyndis, iumentis, and crep- ynge thingis, and beestis of the erthe, after ther special kyndis; and so it is maad.* And God saig that it wer good;	and blesside hem. and seide, Wex ge. and be ge multi- plied and fille ge the watris of the see, and briddis be multiplied on erthe. And the eventid and the morweid was maad, the fyuehe dai. And God seide, The erthe brynge forth a lyuynge soul in his kynde, work beestis and crep- ynge beestis, and vnresonable beestis of erthe, bi her kyndis, and it was don so. And God made vnre- sonable beestis of erthe bi her kyndis. and werk beestis and crepyng bees- tis, and vnreson- able beestis of erthe, bi her kyn- dis; and it was done so.* And God saig that it was good;	Und Gott segnet sie und sprach: Seyt fruchtbar und mehret euch und erfüllet das wasser im Meer und das Gevögel mehre sich auff Erden. Da ward ausz abend und morgen der fünfte Tag. Und Gott sprach: Die Erde bring herfür lebendige Thier ein jeglichs nach seiner art Vieh Gewürm und Thier auff Erden ein jeglichs nach seiner art. Und es geschach also. Also machet Gott die Thier auff Erden ein jeglichs nach seiner art und das Vieh nach seiner art und allerley Ge- würm auff Erden nach seiner art. Und Gott sahe daz es gut war.	And God blessed them saying. Growth and mul- tiplye and fyl the waters on the sees, & let the fowles multiplye vpon the erth. And so of the even- ynge & morninge was made the fyfth daye. And God sayd: let the erth bring forth lyvyng creatures in their kyndes: catell & wormes & beastes of the erth in their kyndes, & so it came to passe. And god made the beastes of the erth in their kyndes, & catell in their kyndes, ad all maner wormes of the erth in their kyndes: and God sawe that it was good.	Follows literal Heb. (LXX V) against P L. Cf. vs. 5. Follows L in special meaning of כָּפַשׁ for context. Follows L in choice of word.

* This sentence repeated with slight variations in H and P.

Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 1:26	וַיֹּאמֶר יְהוָה אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְנִשְׁמְכֵם בְּצִלְמֵנוּ וְנִקְרָא שֵׁמָּה אֱדָמָה כִּי בְצַלְמֵנוּ יִבְרָא אֱלֹהִים	Et ait: Faciamus Hominem ad imaginem, et similitudinem nos- tram, et præsemus piscibus maris, et volatilibus caeli, et bestiis, universæ- que terræ, omni- que reptili, quod mouetur in terra.	Make we man to the ymage and our likenesse, and bi- fore be he to the fishis of the see, and to the volatils of heuene, and to the beestis of the erth, and to al creature, and to al the creyning thing that moueth on the erthe.	Make we man to our ymage and lik- nesse, and be he soureyn to the fishes of the see, and to the volatils of heuene, and to vnrasonable bees- tis of erthe, and to ech creature, and to ech creyning beest, which is moued in erthe.	Und Gott sprach: Lasst Gott Men- schen machen in Bild das uns gleich sey die da herr- schen über die Fis- che im Meer und über die Vögel un- ter dem Himmel und über das Vieh und über die ganzen Erde und über alles Ge- würm das auf Erden krecht. Und Gott schuff den Menschen im zum Bilde zum Bilde Gottes schuff er ihn, und er schuff sie ein Männlin und Fäwlin	And God said: let us make man in our similitude and after our lyke- nesse: that he may have rule over the fish of the see, and over the fowles of the ayre, and over all cattell, and over all the erth, and over all wormes that crepe on the erth.	Follows Heb. V P against L's loose rendering. Similitude from V, lykenesse from H- P. T avoids im- age.
27	וַיֹּאמֶר יְהוָה אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְנִשְׁמְכֵם בְּצִלְמֵנוּ וְנִקְרָא שֵׁמָּה אֱדָמָה כִּי בְצַלְמֵנוּ יִבְרָא אֱלֹהִים	Et creavit Deus ho- minem ad imagi- nem suam: ad imaginem Dei creavit illum, mas- culum et feminam creavit eos.	And God made of nought man to the ymage and his likenesse; to God he ymage of God he made hym; ma- le and femaale he made hem of nought.	And God made of nought a man, to his ymage and lik- nesse; God made of nought a man, to the ymage of God; God made of nought hem, male and female.	Und Gott segnet sie und sprach zu ihnen: Seyt frucht- bar und mehret euch und füllet die Erden und macht sie euch underthan. Und herrschet über Fischim, Meer und	And God created man after hys lykenesse, after the lykenesse of God created he him: male & fe- male created he them.	Follows LXX V H P against L's more correct rendering.
28	וַיֹּאמֶר יְהוָה אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְנִשְׁמְכֵם בְּצִלְמֵנוּ וְנִקְרָא שֵׁמָּה אֱדָמָה כִּי בְצַלְמֵנוּ יִבְרָא אֱלֹהִים	Benedixitque illis Deus et ait: Cres- cite et multiplicati- mini, et replete ter- ram, et subdite eam, et domina- mini piscibus ma- ris, et volatilibus caeli, et universis animalibus, quæ	And God blisst to hem, and seith: Growe ge, and be ge multiplied, and fulfille ge the erthe, and sogette ge it, and have ge lord- ship to the fishis of the see, and to the volatilis of heu-	And God blisse hem, and seide: Encrease ge, and be ge multiplied, and fille ge the erthe, and make ge it suget, and be ge lordis to fischis of the see, and to volatilis of heuene,	Und Gott segnet ihnen: Seyt frucht- bar und mehret euch und füllet die Erden und macht sie euch underthan. Und herrschet über Fischim, Meer und	And God blessed them, and God said vnto them: Growe and multi- plye and fylle the erth and subdue it and have domyn- yon over the fysh of the see, and over the fowles of the	Follows LXX V H P against L's more correct rendering.

Heb.	LXX	V	H	P	L	T	REMARKS
הַשָּׁמַיִם וְכָל־ הָאָרֶץ עַל־הָאָרֶץ:	καὶ πάντων τῶν κτιστῶν καὶ πάντης τῆς γῆς καὶ πάντων τῶν ἐρπετῶν τῶν ἐρ- πύων ἐπὶ τῆς γῆς, καὶ ἔπειν ὁ θεὸς Ἰδοὺ δέδοκα ὑμῖν πάντα χόρτον σπόριμον σπεύριον σπέρμα, ὃ ἐστί ἐνάντι πάντης τῆς γῆς· καὶ πάντα ξύλοι, ὃ ἔχει ἐν αὐτοῖς καρπὸν σπέρ- ματος σπορίμου· ὕμιν ἔσται εἰς βρω- σιν,	moventur super terram.	ene, and to alle things hauynge soule that mouen vpon the erthe.	And to alle luyunge beestis that ben moued on erthe.	uber Vögel unter dem Himmel und uber alles Thier das auf Erden krecht.	ayre, and over all the beastes that move on the erth.	Ayre instead of heaven, independ- ent.
וַיֹּאמֶר אֱלֹהִים הִנֵּה נַחֲמֵה לָכֶם אֶת־כָּל־ עֵשֶׂב עֵרֶב רֹעַ אֲשֶׁר עַל־פְּנוֹת כָּל־הָאָרֶץ וְאֵת־ כָּל־חַיֵּי אֶשְׁרֵי־ בָר פֶּרִי־עֵץ רֹעַ עֵרֶב לָכֶם וְהָיָה לָאֲכָלָהּ:	καὶ εἶπεν ὁ θεὸς Ἰδοὺ δέδοκα ὑμῖν πάντα χόρτον σπόριμον σπεύριον σπέρμα, ὃ ἐστί ἐνάντι πάντης τῆς γῆς· καὶ πάντα ξύλοι, ὃ ἔχει ἐν αὐτοῖς καρπὸν σπέρ- ματος σπορίμου· ὕμιν ἔσται εἰς βρω- σιν,	Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super ter- ram, et universa ligna quae habent in semetipsis se- mentem generis sui ut sint vobis in escam: et cunctis animalibus terrae omnique volucris caeli, et universis quae moventur in terra, et in quibus est anima vivens. ut habeant ad ves- cendum. Et fac- tum est ita.	And God seyde, Se! Y haue goun to gow al erbe bryng- inge forth the seed vpon the erthe, and alle trees that han in hym self seed of ther kynde, that thei ben to gow into mete; and to alle thingis that mouen in the erthe, and to al foule of heuene, and to alle thingis that mouen in the erthe, and in the which is soule gyuynge lijf, that thei haue for to eet; and maad it is so.	And God seide, Se! Y haue goun to eche erbe berynge seed on erthe, and alle trees that han in hem self the seed of her kynde, that tho be in to mete to gow; and to alle luyunge beestis of erthe and to eche brid of heuene, and to alle thingis that ben moued in erthe, and in whiche is a luyunge soule, that tho haue to ete; and it was doon so.	Und Gott sprach: Sthe ich gebe euch allerley Kraut das sich besamet auff der gantzen Erden und allerley frucht- bare Bäume und Bäume die sich be- samen zu ewer speise und aller Thier auff Erden und allen Vögel unter dem Him- mel und allem Ge- würm das da lebt auff Erden dasz sie allerley grün Kraut essen. Und es geschach also.	And God sayd: se. I haue given yow all herbes that sowe seed which are on all the erth. and all maner trees that haue frute in them and sowe seed: to be meate for yow & for all beastes of the erth, and unto all foules of the ayre, and vnto all that creep eth on the erth where in is lyfe, that they may haue all maner herbes and grasse for to eate, and even so it was.	Follows Heb. LXX V H P against L's loose rendering.
וַיֹּאמֶר אֱלֹהִים הִנֵּה נַחֲמֵה לָכֶם אֶת־כָּל־ עֵשֶׂב עֵרֶב רֹעַ אֲשֶׁר עַל־פְּנוֹת כָּל־הָאָרֶץ וְאֵת־ כָּל־חַיֵּי אֶשְׁרֵי־ בָר פֶּרִי־עֵץ רֹעַ עֵרֶב לָכֶם וְהָיָה לָאֲכָלָהּ:	καὶ εἶπεν ὁ θεὸς τὰ πάντα ὅσα ἐποίη- σεν, καὶ ἰδοὺ καλὰ λαβὼν, καὶ ἐγένετο ἐσπέρμα καὶ ἐγένετο πρῶτη, ἡμέρα ἑκτῇ.	Viditque Deus cuncta quae fece- rat, et erant valde bona. Et factum est vespere et mane, dies sextus.	And God saig alle thingis that he made, and thei weren ful good. And made is euen and moru, the sixte day.	And God seig alle things whiche he made, and tho weren ful goode. And the euentid and morwetid was maad, the sixte day.	Und Gott sahe an alles was er ge- macht hatte. Und sah du es war sehr gut. Da ward ausz abend und morgen der sechste Tag.	And God behelde all that he had made, and loo they were exceedynge good: and so of the even- ynge and morn- ynge was made the sixth daye.	

	Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 2: 1	וַיִּבְרָא אֱלֹהִים	ὁ κόσμος αὐτῶν	et omnis eorum	and al the anowrn- ing of hem.	and al the urne- ment of tho.	mit iren gantzen Heer.	with all their ap- parell:	Rejects L's correct rendering for one of his own not so good.
4	בְּרֹם	ἡ ἡμέρα	in die	in the day	in the day	zu der zeit	in the tyme	Follows L against good.
5	וַיִּבְרָא אֱלֹהִים הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם וְכָל הַחַיָּה וְכָל הָעוֹף וְכָל הַרֶמֶשׂ וְכָל הַחַיָּה וְכָל הָעוֹף וְכָל הַרֶמֶשׂ	καὶ πᾶν χλωρὸν ἄ- γρου πρὸ τοῦ γενέ- σθαι ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἄγρου πρὸ τοῦ ἀνατεῖλαι	et omne virgultum agri antequam ori- retur in terra. om- nemque herbam regionis priusquam germinaret	and ech bushe of the feeld or it were growun in the erthe, and al erbe of region bi fore that it buriownde	and ech lilil tre of erthe bi fore that it sprong out in erthe; and he made ech erbe of the feeld bi fore that it buriownde	und allerley Bäume auff dem Felde die zuvor nie gewest waren auff Erden Und allerley Kraut auff dem Felde das zuvor nie ge- wachsen war.	and all the shrubbess of the felde be fore they were in the erthe. And all the herbes of the felde before they sprange.	Follows LXX V H P. All the versions mis- interpret בְּרֹם. T follows LXX V, however, not L.
9	מִקֶּדֶם	κατὰ ἀνατολὰς	a principio	fro bigynnyng	at the bigynnyng	gegen dem Morgen	[a garden in Eden] from the begyn- nyng	Follows LXX V H P against L's correct rendering.
13	וְכָל אֶרֶץ כְּנָעַן	—Διόσιος	Ethiopiae	at the erthe of Ethiope	at the loond of Ethiope	das gantze Moren- land	all the lande of Inde	An independent con- jecture.
18	עֵדֶן כְּנָעַן	βοηθον κατ' αὐτόν	adiutorium simile sibi	help like hym.	an help lijk to hym self	ein Gehülffen die umb ja sey	an helper to beare him company	Follows L in render- ing 666 against V H P.
3: 4	לֹא מֵיִת מִמּוֹרָתָא	οὐ θανάτω ἀποθα- νείσθε	nequaquam morte moriemini	Thurg deth ge shal not die	Ge schulen not die bi deeth	Ir werdet mit nichte desz tods sterben.	tush ye shall not dye	A vigorous independ- ent rendering of the Heb. idiom.
16	וְהָיָה כְּמִן וְהָיָה כְּמִן	τὰς λύπας σου καὶ τὸν στεναγμὸν	aerumnas tuas et conceptus tuas	thi myseses and thi conceuyngis	thi wretchedness and thi conseyu- yngis	Ich wil dir vil schmerzen schaf- fen wenn du schwanger wirst Du solt mit schmerzen Kinder geberen.	I will surely encrease thy sorow and make the oft with child	Abandons L's loose paraphrase for an independent ren- dering, showing in the phrase used for וְהָיָה a desire to follow English usage.

Gen. 3:10	HEB.	LXX	V	H	P	L	T	REMARKS
4: 7	עפר הלא אכתיב פאת ואם לא היטב לפתח הכאת רכב האכלי השקותי ואחרי המשלבי	γῆ οὐκ εἶπεν Κάιν πρὸς σε ἐγγύης ὁρῶς δε μὴ διέλης ἡμάρτες ἡσυχασον. πρὸς σε ἡ ἀποστρεφὴ αὐ- τοῦ καὶ σὺ ἀρξῇς αὐτοῦ	pulvis Nonne si bene ege- ris, recipies; sin autem male, sta- tum in foribus pec- catum aderit; sed sub te erit appeti- tus ejus, et tu do- minaberis illius.	powdre Shalt thou not re- seyue wel, if thou wel dost; ellis for- sothe eucl, anon in the gatis thi synnes shal ben at thee? but vndre thou shalt be the appetite of hym, and thou shalt haue lordship of hym.	dust Whether not if thou schalt do wel, thou schalt resseyue; but if thou doist yuele, thi synne shal be present anoon in the gatis? but the desir therof schal be vndur thee, and thou schalt be lord ther- of.	Erden Ists nicht also? wenn du fromb bist! so bistu angeneme bistu aber nicht from so ruhet die Sünde für der thür. Aber lasz du ir nie iren wil- len! sondern herrsche uber sie.	erth thou art Wotest thou not if thou dost well thou shalt receive it? But and yf thou dost euell, by & by thy synne lyeth open in the dore. Notwithstanding let it be subdued unto the, and see thou rule it.	Follows LXX and L against Heb. V H P. Follows V H P Follows H and P against Heb. V L. One of the few cases where influence of H P apart from V can be shown.
8	וַאֲמַר קַיִן אֶל כָּל הָאָדָמָה נָע רֶכֶב	καὶ εἶπεν Κάιν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ Διέλωμεν εἰς τὸ πέδιον. στένων καὶ τρέμων	Dixitque Cain ad Abel fratrem suum Egrediamur foras. vagus et profugus occidi virum in vulnus meum, et adulescentulum in livorem meum. generationis Adam Anbulavique cum Deo, et non ap- paruit; quia tulit eum Deus.	And Caym seide to Abel his brother, Go we out. vagaunt and fer fugitif I slowe a man into my wound, and a litle waxen man into my wannesse; generacioun of Adam. And he gede with God, and he aperide not; for God toke hym.	And Cayn seide to Abel his brother, Go we out. vnstable of dwell- yng and fleyng aboute bi my wounds, and a gong wexyng man bi my violent betyng; generacioun of Adam And Enoch geed with God, and apperde not afterward, for God took hym aweil.	Da redet Cain mit seinem Bruder Habel. unsiät und fluch- tig. Ich hab einen Mann erschlagen mir zur wunden! und ein- en Jüngling mir zur beulen. desz menschen Geschlecht Und dieweil er ein Göttlich Leben führte! nam in Gott hinweg! und ward nicht mehr gesehen.	And Cain talked with Abell his brother LXX V (H P). a vagabond & a rennagate. I have slayne a man and wounded my selfe, & have slayne a yongman & gotte myselfe strypes. generation of man Folllows LXX and L against V H P. Adopts L's para- phrase instead of Heb. V H P.	
12	נָע רֶכֶב	οὐκ εἶπεν Ἀβελ πρὸς Κάιν τὸν ἀδελφόν αὐτοῦ καὶ ἡσυχασεν καὶ ἡσυχασεν	vagus et profugus occidi virum in vulnus meum, et adulescentulum in livorem meum. generationis Adam Anbulavique cum Deo, et non ap- paruit; quia tulit eum Deus.	vagaunt and fer fugitif I slowe a man into my wound, and a litle waxen man into my wannesse; generacioun of Adam. And he gede with God, and he aperide not; for God toke hym.	vnstable of dwell- yng and fleyng aboute bi my wounds, and a gong wexyng man bi my violent betyng; generacioun of Adam And Enoch geed with God, and apperde not afterward, for God took hym aweil.	unsiät und fluch- tig. Ich hab einen Mann erschlagen mir zur wunden! und ein- en Jüngling mir zur beulen. desz menschen Geschlecht Und dieweil er ein Göttlich Leben führte! nam in Gott hinweg! und ward nicht mehr gesehen.	a vagabond & a rennagate. I have slayne a man and wounded my selfe, & have slayne a yongman & gotte myselfe strypes. generation of man Folllows LXX and L against V H P. Adopts L's para- phrase instead of Heb. V H P.	
23	אִישׁ הַרְבֵּה לְפָנָיו וְכָל לְחֻבְרָתוֹ	οὐκ εἶπεν Ἀβελ πρὸς Κάιν τὸν ἀδελφόν αὐτοῦ καὶ ἡσυχασεν καὶ ἡσυχασεν	vagus et profugus occidi virum in vulnus meum, et adulescentulum in livorem meum. generationis Adam Anbulavique cum Deo, et non ap- paruit; quia tulit eum Deus.	vagaunt and fer fugitif I slowe a man into my wound, and a litle waxen man into my wannesse; generacioun of Adam. And he gede with God, and he aperide not; for God toke hym.	vnstable of dwell- yng and fleyng aboute bi my wounds, and a gong wexyng man bi my violent betyng; generacioun of Adam And Enoch geed with God, and apperde not afterward, for God took hym aweil.	unsiät und fluch- tig. Ich hab einen Mann erschlagen mir zur wunden! und ein- en Jüngling mir zur beulen. desz menschen Geschlecht Und dieweil er ein Göttlich Leben führte! nam in Gott hinweg! und ward nicht mehr gesehen.	a vagabond & a rennagate. I have slayne a man and wounded my selfe, & have slayne a yongman & gotte myselfe strypes. generation of man Folllows LXX and L against V H P. Adopts L's para- phrase instead of Heb. V H P.	
5: 1	הוֹלֵדָת אָדָם	γενέσεως ἀνθρώπων	generationis Adam Anbulavique cum Deo, et non ap- paruit; quia tulit eum Deus.	generacioun of Adam. And he gede with God, and he aperide not; for God toke hym.	vnstable of dwell- yng and fleyng aboute bi my wounds, and a gong wexyng man bi my violent betyng; generacioun of Adam And Enoch geed with God, and apperde not afterward, for God took hym aweil.	unsiät und fluch- tig. Ich hab einen Mann erschlagen mir zur wunden! und ein- en Jüngling mir zur beulen. desz menschen Geschlecht Und dieweil er ein Göttlich Leben führte! nam in Gott hinweg! und ward nicht mehr gesehen.	a vagabond & a rennagate. I have slayne a man and wounded my selfe, & have slayne a yongman & gotte myselfe strypes. generation of man Folllows LXX and L against V H P. Adopts L's para- phrase instead of Heb. V H P.	
24	הַנְּהִיגָתוֹ הַנְּהִיגָתוֹ הַנְּהִיגָתוֹ הַנְּהִיגָתוֹ הַנְּהִיגָתוֹ	καὶ εὐφρόνησεν Ἐnoch τῷ θεῷ καὶ οὐκ ἠρξάτο δόξαι μετέθεκεν αὐτὸν ὁ θεός	generationis Adam Anbulavique cum Deo, et non ap- paruit; quia tulit eum Deus.	generacioun of Adam. And he gede with God, and he aperide not; for God toke hym.	vnstable of dwell- yng and fleyng aboute bi my wounds, and a gong wexyng man bi my violent betyng; generacioun of Adam And Enoch geed with God, and apperde not afterward, for God took hym aweil.	unsiät und fluch- tig. Ich hab einen Mann erschlagen mir zur wunden! und ein- en Jüngling mir zur beulen. desz menschen Geschlecht Und dieweil er ein Göttlich Leben führte! nam in Gott hinweg! und ward nicht mehr gesehen.	a vagabond & a rennagate. I have slayne a man and wounded my selfe, & have slayne a yongman & gotte myselfe strypes. generation of man Folllows LXX and L against V H P. Adopts L's para- phrase instead of Heb. V H P.	

Gen.	Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 6: 1	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	καὶ θυγατέρες ἐγένοντο θῆσαν αὐτοῖς	et filias procreascent	and hadden brought forth dowgris	and hadden gen- drid dougris	und zeugeten jnen Töchter	had begot them doughters	Follows V H P L against pointing of Heb. & LXX.
4	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	οὐ δὲ γένετες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις	Gigantes autem erant super terram in diebus illis	Giauntes forsothe weren vpon the erthe in the daies.	So the giants weren on erthe in the daies.	Es waren auch zu den zeiten Tyrannen auff Erden.	There were tirantes in the world in those dayes	Follows L without any conceivable reason.
18	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	δαθήγεν	foedus	couenant	couenant	Bund	myne apoyntement	In his first edition T used various ren- derings for בְּרִית
9: 9	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	δαθήγεν	pactum	"	"	Bund	my bond	according to con- text, but the rev.
13	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	δαθήγεν	foederis	"	"	Bund	my appointment	my testament
15	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	δαθήγεν	foederis	"	"	Bund	my testament	revision of 1534 substi- tutes covenant in all cases (following L)
17	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	δαθήγεν	foederis	bonde	"	Bund	my testament	Follows L against LXX V H P
12: 2	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	καὶ ἔσθ' εὐλογητός	erisque benedictus	thou shalt be blis- sid	thou schalt be bles- sid	und solt ein Segen sey	that thou mayst be a blessing	Follows V H P in an impossible render- ing of בְּרִית
14: 1	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	ἐγένετο ἐν τῇ βασι- λείᾳ τῇ Ἀμραφῇ	factum est autem in illo tempore ut Amraphel	it was don in that tyme, that Am- raphel	it was don in that tyme, that Amra- phel	es begab sich zu der Zeit desz Kö- nigs Amraphel	that thou mayst be a blessing it chaunced within a while that Amra- phel	Follows V H P in an impossible render- ing of בְּרִית
15: 2	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	ἐγὼ δὲ ἀπολύματα ἀρεσκὺς ὁ δὲ υἱὸς Μάσκα τῆς οἰκονο- νῶς μου, οὗτος Δαμασκὸς Ἐλῆεζ	Ego vadum absque liberis, et filius pro- curatoris domus meae, iste Damas- cus Eliezer	I shall go withouten fre children, and the sone of the procour of myn hous, this Damask of Elyazar, shal be myn eyre.	Y schal go with oute fre children, and this Damask, sone of Eliezer, the procourator of myn hous, schal be myn eyr.	Ich gehe dahin on kinder und mein Hausvogt diceser Elfesser von Da- masco hat einen Son.	I goo childlesse, and the cuter of myne housse, this Eleazar of Damasco hath a sone.	All the versions mis- understand בְּרִית משק. T follows L. instead of V or H P.
6	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην	Ei reputatum est illi ad iustitiam	to hym to rygwis- nes.	to hym to rigful- nesse.	und das rechmet er jm zur gerechtigt- keit	and it was counted to hym for right- iuesnes	Does not follow L's correct rendering.
17: 1	וְהָיוּ הַבְּנוֹת קְדוֹת לָהֶם	ἐπαράσσει ἐναντίον ἐμοῦ, καὶ γίνου ἀμεμπτος	ambula coram me, et esto perfectus	go before me, and be thou perfite	go thou before me, and be thou perfite	wandele für mir und sey fromb	Walke before me and be uncorrupte	A good independent rendering of תמים

HEB.	LXX	V	H	P	L	T	REMARKS
Gen. 18:10	κατὰ τὸν καιρὸν τοῦ- τον εἰς ὥρας	tempore isto, vita comite	this tyme, the lif ledere	in this tyme, if Y lyue	so ich lebe	as soone as the frute can lyue	All stumbe on this obscure phrase. T ventures his own conjecture differ- ent from all others.
22:14	ἐν τῷ ὅρει Κύριος ᾤφθη	In monte Dominus videbit	In the hil the Lord shal se	The Lord schal see in the hil.	Auff dem Berge da der Herr shiet.	In the mounte will the Lord be sene	T does not follow pointing of בְּהָר as const., but does follow passive pointing of verb against other ver- sions.
23: 2	πόλει Ἀρβε	in civitate Arbee	in the citee of Arbee	in the citee of Arbee	in der Hauptstadt	in a heade cyte	Follows L against others.
15	Τετρακισίων διδράχ- μων ἀργυρίων· ἀνά μέσον ἑμοῦ καὶ σοῦ τὶ ἂν εἴη τοῦτο	Terra, quam postu- las, quadringentis siclis argenti valet; istud est pretium inter me et te, sed quantum est hoc	the erthe that thou askist is worth four hundred sicles of siluer, this is the prys betwix me and thee but what is that?	the lond which thou axist is worth four hundred sicles of siluer, that is the prys bitwixe me and thee, but hou myche is this?	Das Feld ist vier hun- dert Sekel Silbers wehrt. Was ist das aber zwischen mir und dir.	The lande is worth four hundred syl- cles of sylver: But what is that betwixe the and me?	T follows L in a sub- stantially correct but not literal rendering.
27:41	ἐγγίσσασαν αἱ ἡμέ- ραι τοῦ πένθους τοῦ πατρὸς μου, ἵνα ἀποκρίνω Ἰακώβ τὸν ἀδελφὸν μου	veniunt dies luctus patris mei, et oc- cidam Jacobum fratrem meum	the days of weylng of my fader shal come, and I shal slee Jacob my brother	the daies of moren- yng of my fadir schulen come, and Y schal sle Jacob, my brother	Es wirt die zeit bald kommen dasz mein Vatter leyde tragen musz Denn ich wil meinen Bruder Jacob erwürgen.	The dayes of my fa- thers sorowe are at hade, for I will sle my brother Jacob	Follows L against LXX V H P.
49: 3	ῥουβὴν πρωτότοκός μου, σὺ ἰσχυρὸς μου καὶ ἀρχὴ τέκνων μου· ἀσκληρὸς θέ- ρεσθαι καὶ σκληρὸς αὐθάδης.	Ruben primogenitus meus, tu fortitudo mea, et principium doloris mei; prior in donis, major in impero.	Ruben, my first getun, thou my strengthe, and the bigynnyng of my sorwe; first in giftis, and more in comaundyng;	Ruben, my firste gen- drid some, thou art my strengthe and the bigynnyng of my sorowe; thou ougst to be the former in giftis, the more in lordship;	Ruben, thou art myne eldest some, Son Du bist meine Krafft und meine erste macht der oberst in Opfer und der oberst in Reich.	Ruben, thou art myne eldest some, my myghte and the begynnyng of my strength, chefe in reccaunye and chefe in power.	Follows L in correct rendering of רֹאשִׁית In rendering of שָׁחַד T is independent and wrong.

Gen. 49: 4	Heb.	LXX	V	H	P	L	T	REMARKS
	פַּרְה כְּמִים אֶל-תָּרוֹתַי כִּי עֲלִית מִשְׁכְּבִי אֲבִיר אֶצֶל חֲלָלָה יִצְרֵל עִירָה;	ἐξέβησας ὡς ὕδαρ, μη ἐκέρχης ἀνέβης γὰρ ἐστὶ τὴν κοίτην τοῦ πατρὸς σου τοτε ἐκίνας τὴν στρογγυλὴν οὐ ἀνέ- βης.	Effusus es sicut aqua, non crescas, quia ascendisti cubile patris tui, et macu- lasti stratum ejus.	thou art hold out as water; ne grow thow, for thou hast steied up the cowche of thi fader, and thou hast defoulded the bedde of hym.	thou art sched out as watir; wex thou not, for thou stedist on the bed of thi fader, and defouldidst his bed.	Er fuhr leicht fertig dahin wie Wasser du solt nicht der Oberst seyn Denn du bist auff deines Vatters Lā- ger gestiegen daselbst hast mein Bette besudelt mit dem aufsteigen.	As unstable as water wast thou: thou shalt therefore not be the cheftest, for thou wnest vp vpo thy fathers bedd, and than defyled- est thou my cowche with goynge vype.	פַּרְה means "bulbling over," "foaming." T's rendering is like L's, a phrase, but somewhat different in effect.
6	בְּסוֹם אֶל- הַמָּא נִפְשִׁי בְּקִרְבִּים אֶל- הַדֹּר כְּבֹר כִּי בָאֵם הָרַרְה אִישׁ הַכְּרָבָם פַּקְדֵּי-שָׂרָה;	εἰς βουλὰν αὐτῶν μὴ ἐλθοι ἡ ψυχὴ μου, καὶ ἐπὶ τῇ στυγίᾳ σου αὐτῶν μὴ ἔρσω τὰ ἡπάρτα μου, ὅτι ἐν τῷ θύμῳ αὐτῶν ἀπεκτείναν ἀνθρώ- πους, καὶ ἐν τῇ ἐπι- θυμίᾳ αὐτῶν ἐνευ- ποκότησαν ταῦτον.	In consilium eorum non veniat anima mea, et in coetu illorum non sit gloria mea quia in furore suo occi- derunt virum, et in voluntate sua suf- foderunt murum.	In the counsel of hem come not my soule, and in the cumpanye of hem be not my glorie; for in her woodnes tha slween a man, and in her owne wil thei vndurdele- ueden the wal;	My soule come not in to the councei of hem, and my glorie be not in the con- gregacioun of hem; for in her wood- nesse thei killiden a man, and in her wille thei myneden the wal;	Meine Seele komme nicht in jren Raht und meine Ehre sey nicht in jrer Kirchen Denn in jren zorn haben sie den Man er- würget und in jrem mutwillen haben sie den Ochsen verder- bet.	In to their secrettes come not my soule, and vnto their con- gregation be my honoure not cou- pled; for in their wrath they slewe a man, and in their selfewill they houghed an oxe.	Follows P in render- ing קִרְבִּים, avoid- ing L's awkward "Kirche." T does not use "church."
9	גַּר אֲרִירָה הַדֹּר מִכְּרָה בְּרִי עֲלִית כִּרְבֵּי הַכֶּן מִלְּאִירָה הַכְּלָבָה מִי קִבְּמוֹרָה;	σύνυμος λέοντος, Ἰουδα ἐκ θλαστού, υἱέ μου, ἀνέβης: ἀναστρεφὼν ἐκουλή- θης ὡς λέων καὶ ὡς σύνυμος, τίς ἐγχερεῖ αὐτόν;	Catulus leonis Juda; ad praedam, fili mi, ascendisti, re- quiescens accubi- stis ut leo, et quasi leona, quis susci- tabit eum?	The whelp of lyon is Juda, to the prey, sone myne, thou stedyst vp; rest- ynge thou le y down as a lyon. and as a lionesse who shal are re hym?	A whelp of lion is Judas; my sone thou stiedist to- prey; thou restid- ist, and hast leyn as a lion, and as a lionesse who shal reise hym?	Juda ist ein junger Löwe du bist hoch kommen mein Son durch grosse Sieg Er hat nider gekniet und sich gelageret wie ein Löwe und wie ein Löwin Wer wil sich wider in aufflehen?	Juda is a lions whelp. From spoyle my sone thou art come on hyc: he layde him downe and couched himselfe as a lion, and as a lionesse. Who dare stiere him vp?	Follows V against L's impossible render- ing.

Gen. 49:10	Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 49:10	לא־יסור שבט מיהודה מחזק מבין הגליל עד כריתא שלמה והו יקחה עמם	οὐκ ἐκείψει ἀρχὼν ἐξ Ἰούδα, καὶ ἡγεύ- μενος ἐκ τῶν μηρῶν αὐτοῦ, ὥς ἐν ἔθθῃ τὰ ἀποκειμένα αὐ- τοῦ, καὶ αὐτὸς προσ- δοκία ἐθίων.	Non auferetur scip- trum de Iuda, et dux de femore ejus, donec veniat qui mittendus est, et ipse erit expectatio gentium.	The seipre fro Iuda shal not be takun away, and a duke fro the femore of hym, to the tyme that he come that is to be sent, and he shal be the abdyng of folk of kynde,	The seipre shal not be takun away fro Juda, and a duk of his hiye, til he come that shal be sent, and he shal be abiding of be- thene men;	Es wirt das Scepter von Iuda nicht entwendet werden noch ein Meister von seinen Fü- sen bis dasz der Held komme und denselben werden die Völcker an- hängen.	The seipre shal not departe from Iuda, nor a ruelar from betwene his legges, vntill Silo come, vnto whome the people shall herke- en.	L avoids the diffi- culty by a para- phrase, as usual. T rejects the impos- sible attempt of V to derive from שִׁבְטָה, but not having anything better to offer, he transliterates.
	אשרי לגנף עודה ולשרקה בני אתנר כבס ביון לכסר הכס- ענבים סורה:	δεσμεύων πρὸς ἄμπε- λον τὸν πόλιν αὐ- τοῦ, καὶ τῇ ἔλκει τὸν πόλιν τῆς οἰκίας αὐτοῦ, πλην εἰ ἐν οἴῳ τὴν στολήν αὐτοῦ, καὶ ἐν αἵμα- τι σταφυλῆς τὴν περιβλήν αὐτοῦ.	Ligans ad vineam pullum suum, et ad viem, o fili mi, asnam suam, lava- bit in vino stolam suam, et in san- guine uvae pallum suum.	Byndynge to a vyn- gerd his colt, and to a vyn, O! my sone, his she asse, he shal washe in wyne his stoole, and in blood of a grape his mantl;	and he schal tye his colt at the vyner, and his fe- mal asse at the vyne; A! my sone, he schal waische his stoole in wyn, and his mentil in the blood of grape;	Er wirt sein Füllen an den Weinstock binden und seiner Eselin Son an den edlen Rehen Er wirdt sein Kleid im Wein waschen und seinen Man- tel in Weinleerblut.	He shall bynde his fole vnto the vine, and his asses colt vnto the vyne braunche, and shall wash his garment in wyne and his mantell in the bloud of grapes,	
12	חבליו עינים מיון לבן- שנים מחלב:	χαρσσοῦ· οἱ ὀφθαλ- μοὶ αὐτοῦ ὑπὲρ σι- νὸν, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ὡς γάλα.	Pulchrioribus sunt oculi ejus vino, et dentes ejus lacte candi- diores.	Fayer ben the eyen of hym than wyn, and the teeth of hym whitter than mylk.	Hise igen ben fair- ere than wyn, and hise teeth ben whit- tere than mylk.	Seine Augen sind röthlicher denn Wein und seine Zeene weisser denn Milch.	his eyes are roudier than wyne, ad his teeth whitter then mylke.	Follows all the ver- sions in the not un- natural misinter- pretation of the ad- jectives with ὡς as comparatives.
	זבולן לחם ימים ישכן והוא לחם אננת ורכנת על-ציון:	Ζαβουλὼν παραλίου κατοικεῖσθαι, καὶ αὐ- τὸς παρ' ὁρμῶν πλοίων, καὶ παρα- τενεῖ εἰς Σιδῶνος.	Zabulon in littore maris habitabit, et in statione navium pertingens usque ad Sidonem.	Zabulon in the brynke of the see shal dwelle, and in the stacion of shippes, archynge vnto Sidon.	Zabulon schal dwelle in the brenk of the see, and in the stondynge of shippes; and schal stretche til to Sydon.	Sebulon wirdt am an- fuhr dez Meers wohnen und an anfuhr der Schiffe und reichen an Sidon.	Zabulon shall dwell in the haufen of the see and in the porte of shippes, & shall reach vnto Sidon.	The Revisers have rendered לחם differently in the two clauses, but T & shall reach vnto the earlier ver- sions are right.

Gen. 49:14	Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 49:14	יִשָּׁכָר חֲמֵר נָחַם רֶכֶּץ בֶּן הַמִּשְׁפָּחִים:	Ἰσαχάρ τὸ καλὸν ἐπείθυσε, ἀνα- παύμενος ἀνὰ μέ- σον τῶν κλήρων.	Issachar, asinus fortis accubans inter ter- minos.	Ysachar, an hee asse strong, liggynge bi- twix the teermes,	Isachar, a strong asse, liggynge bi- twix termes,	Isachar wirt ein beinern Esel seyñ und sich lügen zwischen die Grentzen.	Isachar is a stronge asse, he couched him doune be- twene 11 borders,	T notices the dual, ignored by others.
15	וְרָא מְנַחֵם כִּי כֹחַ וְאֶחָד- הָאֶרֶץ כִּי נִצְמָה רֹחַם שָׁכְמוּ לִסְבֵּל וְרֵדוּ לַמָּוֶת: עֲבָד:	καὶ ἰδὼν τὴν ἀνάπαυ- σιν ὅτι καλή, καὶ τὴν γῆν ὅτι πλούσιον, ὑπέσχετο τὸν ὅλον αὐτοῦ εἰς τὸ πορεύειν, καὶ ἐγένεθη ἀνὴρ γαστρογός.	Vidit requiem quod esset bona, et ter- ram quod optima; et supposuit hu- merum suum ad portandum factus- que est tributis ser- uiens.	Sawg rest that it was good, and the loond that it was best, and vnder- putte his shulder to bere, and he is maud to tributis seruyng.	Seig reste, that it was good and seig the lond that it was best, and he vndir- settide his schuldre to bere, and he was maad seruyng to tributis.	Und er sahe die ruwe dasz sie gut ist und das Land dasz es lustig ist Er hat aber seine schul- tern geneigt zu tragen und ist ein zinszbar Knecht worden.	And sawe that rest was good and the lande that it was pleasant, and bowed his shulder to beare, and be- came a servaunte vnto trybute.	Follows V.
16	דָּן יִרְדֵּן עֲמֹר כְּחֹדֶר שְׂכָמִי יִשְׂרָאֵל:	Δαν κρανεί τὸν εὐ- δαῖ τοῦ λάου, ὥστε καὶ μακά φουλή ἐν Ἰσ- ραήλ.	Dan iudicabit popu- lum suum sicut et alia tribus in Is- rael.	Dan shal deme his puple, and as an- other lynage in Yrael.	Dan schal deme his puple, as also an- other lynage in Is- rael.	Dan wirdt Richter seyñ in seinen Volk wie ein an- der Geschlecht in Israel.	Dan shall iudge his people, as one of the trybes of Israel.	Follows Heb. LXX against V (H P) L.
19	גָּד נִדְרָה הַנְּדָרָה וְהָיָה יָהּ עֶקֶב	Γάδ, περαιτέρω πε- παύεσθαι αὐτὸν αὐ- τὸς δὲ περαιτέρωσαι αὐτὸν κατὰ πόδας.	Gad, accinctus prae- liabitur ante eum. et ipse accingetur retorsum.	Gad gird shal feigt before hym, and he shal be gird bi- hynde.	Gad schal be gird, and schal figte bi- for hym, and he schal be gird bi- hynde.	Gad gerüst wirt das Heer führen und wider herum führen.	Gad, men of warre shall invade him, And he shall turne them to flyght.	Follows Heb. and LXX against V (H P) L.
20	מָאֲשֶׁר שְׂמֵנָה נֶחֱמֵר וְהָיָה יָהּ מִעֲרֵבִי- מֶלֶךְ:	Ἄσσηρ, πῶς αὐτοῦ ὁ ἀρσος, καὶ αὐτὸς δού- σει τροφήν ἀρχου- σιν.	Aser, pinguis panis ejus, et praelibit delictis regibus.	Aser, the fat breed of hym, and he shall geue delictes to kyngis.	Aser his breed schal be plentietouse, and he schal gyue delictis to kyngis.	Von Aser kompt sein fett Brot Und er wirt den Königen zu gefal- len thun.	Off Aser cometh fatt breed, and he shall geue pleas- ures for a kynges.	Follows L. in con- necting the with אשר נחם as it now appears, in- stead of with the preceding word according to LXX and V.

Gen. 49:22	Heb.	LXX	V	H	P	L	T	REMARKS
Gen. 49:22	בן פרת יוסף בן פרת בן פרת בנות צעירה על-ישר;	Ἰὼς ἡξήμερος Ἰωσήφ, υἱὸς ἡξήμερος σου Ἰσραὴλ· υἱὸς σου Ἰσραὴλ πρός μὲ ἀνάστροφον.	Filius accrescens Joseph, filius accrescens et decorus aspectu; filiae discurrentur super murum.	The sone accresyng, Joseph, the sone accresyng, and seemly in sigt; the dougtris hider and thider rennedden vpon the wal, But the eggidis hym out, and streuen, and enuyden to hym, haungyng dartis.	Joseph, a sone encresyng, a sone fair in bholkyng; the dougtris runnen aboute on the wal, aboute on the wal.	Joseph wirt wachsen er wirt wachsen wie an einer quelle die Töchter treten eyner in Regiment.	That florishyng childe Joseph, that florishyng childe and goodly vn to the eye: the doughters come forth to bere ruele.	Follows V (H P) against L.
23	המורה הרבו והשמירו בעל הצבים;	εἰς ὃν διαβουλεύμενον ἐλοδοῦρον, καὶ ἐρεχον ἀντὶ τοῦ εὐνοιοῦ τοῦ εὐνοιαίου,	Sed exasperaverunt eum, et iurgati sunt, invadentes illi habentes jacula.	But the eggidis hym out, and streuen, and enuyden to hym, haungyng dartis.	But hise brithren wraththeden hym, and chidden, and thei hadden dartis and hadden enuy to hym.	Und wiewel in die Schützen erzürnen und wider in krieg und verfolgen	The shooters haue envyed him and chydde with him and hated him,	Envyed" from VH; "chydde" from P; "hated" is independent and wrong.
24	והשב בארון קשרו היפה זרעו ירוך מידו אבר תקב משם תהא אבן השואל;	καὶ συνεστρίβη μετὰ κράτους τὰ τόξα αὐτῶν, καὶ ἐξέλειθη τὰ νεῖρα βασιλέων χειρὸς αὐτῶν διὰ χεῖρα δυνατοῦ Ἰακώβ· ἐκείθεν δὲ κατισχύσας Ἰσραὴλ,	Sedit in forti arcus ejus, et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Jacobi; inde pastor egressus est lapis Israel.	Sat in the strong the bowe of hym, and vnbunden ben the bondis of armes, and of the hondis of hym bi the hoond of the myghti of Jacob; thens a shepherde gede out, the stoone of the stoone of Yrael.	His bowe sat in the stronge, and the boondis of his armies, and hondis weren vnbounden bi the hond of the mygti of Jacob; of hym a shepherde gede out, the stoone of Israel.	so bleibt doch sein Bogen fest und die arm seiner hände stark durch die hände des mächtigen in Jacob aus ihnen sind kommen Hirten und steine in Israel.	And yet his bowe boode fast, & his armes and his hands were stronge, by the hands of the myghtye God of Iacob: out of him shall come an herde man a stone in Israel.	Disregards L's loose plurals, but does not correctly translate the construct. as does V.
25	מאל אביר העוזר ואף שר הברכה ברכת שמים מעל ברכת הרום הנבוא חמה ברכת שרים הרום;	παρὰ θεοῦ τοῦ πατρὸς σου, καὶ ἐβοήθησέν σοι ὁ θεὸς ὁ ἔλεος, καὶ ἐλογηθήσεται σε εὐλογίαν οὐρανὸν ἀνωθεν, καὶ εὐλογία γῆς ἐχούσης πάντα· ἐνεκεν εὐλογίας μασσὼν καὶ μήτρας,	Deus patris tui erit adiutor tuus, et omnipotens benedicet tibi benedictionibus caeli de super, benedictionibus abyssus junctionibus deorsum, benedictionibus uberum et vulvae.	God of thi fader shal be thin helper and the Almygti shal blesse to thee with blessingys of heuene fro above, and the see liggynge be- the see liggynge beneth, and with blessingys of tetis, and of the wombe;	God of thi fadir shal be thin hel- pere, and Almygti God schal blesse thee with blessingys of heuene fro above, and with blessingys of the see liggynge binethe, with blessingys of tetis, and of wombe;	Von deines Vatters Gott ist dir geholfen und von dem Almächtigen bist du gesegnet mit Segen oben vom Himmel herab mit Segen von der Tiefe die hunden ligit mit Segen an Brüsten und Beuten.	Thi fathers God shall helpe the, & the almightie shall blesse the with blessings from heaven above, and with blessinges of the water that lieth vnder, & with blessinges of the brestes & of the wombes.	Omits 7, which is noticed by LXX and L.

Gen. 40:26	HEB.	LXX	V	H	P	L	T	REMARKS
	ברכת אבר בבר עבד ברכת הורר ברכת הארת בבעת עולם ההרר לראש הוס ולקוקד נדר אחרי:	εὐλογίας πατρός σου καὶ ματρὸς σου· ὑπερίσχυον ἐπ' εὐλογίας ὀρέων· μονίμων, καὶ ἐπ' εὐλογίας θεῶν ὡν ἀετίων· ἔσονται ἐπὶ κεφαλῇν Ιω- σήφ, καὶ ἐπὶ κορυ- φῆς ὧν ἡγήσατο ἀδελφῶν.	Benedictiones patris tui confortatae sunt benedictionibus patrum ejus, donec veniret desiderium collum acternum rum, fiant in capite Joseph, et in ver- tice Nazarael inter fratres suos.	The blisssyngis of thi fader ben coun- fortid with the blisssyngis of the fadris of hym, to the tyme that were comen the desyre of euerlastyng hillis; ben thei maad in the heed of Joseph, and in the heed of Naza- rei amonge his bretheren.	The blisssyngis of thi fadir ben counfortid, the blisssyngis of his fadris, the desyre of euerlastyng hillis cam; bless- yngs ben maad in the heed of Joseph, and in the nol of Nazarei among his britheren.	Die segn deines Vaters gelen stercker denn die segn meiner Vorältern (nach wunsche der Hohen in die Welt) und sollen kom- men auff das Haupt Joseph und auff die Scheitel des Nasir unter seinen Brüdern.	The blessings of thy father were stronge: euen as the blessings of my elders, after the desyre of the hirst in the worlde, and these blessings shall fall on the head of Ioseph, and on the toppe of the head of him yt was separat from his brethern.	Disregards L's cor- rect translation. Follows L's fantastic conjecture. Independent in trans- lating נדר .
Dt. 32: 4	העור המים פעלו פי כל- אכרו מעשם אל אמהיה ואין פול עדיק הרש הוא:	θεός ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πάντα αὐτοῦ οἶδοι αὐτοῦ κρι- σις· θεός πιστός, καὶ οὐκ ἔστιν ἀδ- ικία· δίκαιος καὶ ἰστός Κύριος.	Dei perfecta sunt opera, et omnes viae ejus iudicia; Deus fidelis, et absque ulla iniqui- tate, justus et rec- tus.	Of God perfitt ben the werkys, and alle his weyes domes; a trewe God, and with outen eny wickidnes, rygt wis and euen.	The werkis of God ben perfitt, and alle hise weies ben domes; God is fethful, and with- out ony wickid- nesse; God is iust and rigtful.	Er ist ein Felsz seine Werck sind unsträfflich Denn alles was er thut das ist recht. Trew ist Gott und kein böses an jm Gerecht und fromb ist er.	He is a rocke and perfecte are his deades, for all his wayes are with dis- crecion. God is faithfull and with- out wekednesse, both righteous and juste is he.	Avoids the bold Heb. figure. His para- phrase is independ- ent.
5	שחת לו לא בני מרמם הור עקש הפתלה:	ἡμάρτανται, οὐκ ἀντὶ ὧ τρεκα, κομμητὰ γε- νῆα σκολία καὶ διε- στραμμένῃ.	Peccauerunt ei, et non filii ejus in sordibus; genera- tio prava atque perversa.	Thi han synned to hym, and not his sones in filthis; shrewid kynred and mysturnyd.	Thei synneden agens hym, and not hise sones in filthis. that is, of idolatrie; schrewid and wai- ward generacioun.	Die verkehrete und böse art sellet von jm ab Sie sind Schandt flecken und nicht seine Kinder.	The frowarde and outherwarte gen- eration hath marred them selues to himward, and are not his sonnes for their deforma- tites sake,	Independent render- ing of מרמם, in keeping with the context, which L's is not.

Heb.	LXX	V	H	P	L	T	REMARKS
Dt. 32: 7	μνησθησε ημερας αιωνος, σινηερε ερη γενων γενεας ερεπαισεν τον πατέρα σου, και αναγγελαισιναι τους προσβυτους σου, και εποισιναι σου.	Memento dierum antiquorum, cogita generationes singulas; interroga patrem tuum, et annuntiabit tibi; majores tuos, et dicent tibi:	Haue mynde of olde days, and thenk aske the generaciouns; axe thi fader, and he shal telle to thee, thi more, and thei shulen seie to thee.	Haue thou minde of elde daies, thenke thou alle generaciouns; axe thi fadir, and he schal telle to thee, and thi gretere men, and thi schulen seie to thee.	Bedenck der vorigen Zeit bisz daher und betrachte was er gethan hat an den alten Vätern Frage deinen Vater der dir wirdt dir verkündigen deine Eltesten die werden dir sagen.	Remembre the dayes that are past: con- syde the yeres from tyme to tyme. Axe thy father and he will shewe the, thine elders and they wyll tell the.	Independent, nearer literal than L.
8	οτε διεμεριζεν ο υψιστος εθνη, ως διεσπειρεν νιους 'Αδάμ, εστησεν ορια εθνων κατα αριθμων αγγελων θεου.	Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel.	Whanne deuydide the higest folkis of kynde, whanne he seuerde the sones of Adam, he sette the termys of puplis after the noubre of the sones of Yrael.	Whanne the higeste departide folkis, whanne he departide the sones of Adam, he ordeynede the terms of puplis bi the noubre of the sones of Israel.	Da der Allerhöhest die Völcker zertheilt und zerstreuet der Menschen Kinder. Da setzt er die Grenzen der Völcker nach der zahl der Kinder Israel.	When the most hyghest gaue the nacion an enheritaunce, and diuided the sonnes of Adam he put the borders of the nacion, fast by the multitude of the childern of Israel.	Independent and wrong.
10	ανταρκτησεν αυτον εν τη επιμνη, εν δουλειαις αυτου, εν γη ανωδου, ενυλασεν αυτον και επαδουσεν αυτον, και διεφυλαξεν αυτον ως κοραν οφθαλμου.	Inuenit eum in terra deserta, in loco horrtoris et vastae solitudinis, circumduxit eum et docuit; et custodivit quasi pupillam oculi sui;	He foond hym in a desert loond, in place of orroure, and of waast wilderness; he ladde hym aboute, and taughte, and kept as the apple of his eye.	The Lord foond hym in a desert lond, in the place of orroure, and of waast wilderness; the Lord ledde hym aboute, and taughte hym, and kepte as the apple of his eye.	Er fandt in der Wüsten in der dürrer Einöde da es heulet. Er führt in und gab ihm das Gesetz Er behütet in wie sein Augapfel.	He founde him in a deserte londe, in a voyde ground and a rorynge wilderness. he led him aboute and gaue him vnderstandinge, and kepte him as the apple of his eye.	Follows L. Independent, a good rendering.

	HEB.	LXX	V	H	P	L	T	REMARKS
Dt. 32:11	כנשר רעיר קנר על-גדולו רחם הפרש כנשור הקדור רשאר על-אברו: 13	ὡς ἀετός σκαπῶσαι πνοσιν αὐτοῦ, καὶ ἐπὶ τοῖς νοσσοῖς αὐτοῦ ἐπεσθῆσεν, δύει τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐ- τοῦς, καὶ ἀνέλαθεν ταβράνων αὐτοῦ.	Sicut aquila provo- cans ad volandum pulos suos, et super eos volitans, expandit alas suas, et assumit eum, atque portavit in humeris suis.	As an eagle forth- clepyng his bryddis to fle, and on hem houyng, he sprade out his weengis, and took to hym, and beer in his shuldres.	As an eagle styrng his briddis to fle, and fleyng on hem, he sprede forth his wyngis, and took hem, and bar in hise schul- dres.	Wie ein Adler ausflühret seine Jungen und ober junen schwebet, Er breiet seine Fittich ausz und nam in und trug sie auff seinen Flügeln.	As an eagle that stereth vpp hyr nest and flotereth ouer hyr younge, he stretched oute his wynges and toke hym vpp and bare him on his shul- ders.	Independent, literal rendering of Heb.
	הכבדו על- במותי ארץ האלל תנובה שדר הנקדור רוב מסלע השמן מהמניש צור: 14	ἀεθίσθασεν αὐτοῦς ἐπὶ τῇ ἰσχύϊ τῆς γῆς, ἐψώμisen αὐ- τοὺς γενηματα ἀγρόν, ἐθίλασαν μέλι ἐκ πέτρας, καὶ ἐλαον ἐκ στεράας πέτρας.	Constituit eum super excelsam terram, ut comederet fruc- tus agrorum, ut sugreret mel de petra, oleumque de saxo durissimo;	He sette hym on an hige orte, that he mygte ete the fruytis of feedles, that he mygte sowke hony of the stoon, and oyle of the moost hard stone;	The Lord ordeynede hym on an hig lond, that he schulde ete the fruytis of feedlis, that he schulde souke hony of a stoon, and oile of the hardeste roche;	Er liesz in hoch her fahren auff Erden und nehret in mit den Früchten desz Feldes. Und liesz in Honig sougen in Hönig sougen ausz den Felsen und Oel ausz den harten Steinen.	He sett him vpp apon an hye londe, and he ate the encrease of the feldes. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.	Follows Heb. V in- stead of L.
	המאת בקר חלב יצאן הסחב כרם ואלים בני- בשן רעודים הסחב כלות חמה הסעבה השתה חמר: 14	Βούτηγον βόων καὶ γάλα προβάτων μετὰ στέατος νε- φών πυροῦ, καὶ αἶμα σταφυλῆς ἐπιεν οἶνον, 14	Butyrum de armento, et lac de ovibus cum adipe agno- rum, et arietum filiorum Basan; et hircos cum medul- la tritici, et san- guinem uvae bi- beret meracissi- mum.	Burre of the droue, and mylk of sheep, with the towlg of loombs and of wethers, of the sones of Basan; and that and goot with margh of whete, and blood of grapis mygte drynk moost cleer.	Butere of the droue and mylke of scheep, with the fatnesse of lam- bren and of ram- mes, of the sones of Basan; and that he schulde ete kydis with the merowe of wheete, and schulde drynke the cleerest blood of grape.	Butter von den Kühen und Milch von Schafen samt den fetten von den Lämern. Und feizte Wider und Böcke mit fetten Nieren und Weytzen und träncket in mit gutem Trauben- blut.	With butter of the kyne and mylke of the shepe, with fat of the lambes ad fatt rammes and he gootes with fatt kydneys and with whete. And of the bloude of grapes thou dronkest wyne.	Follows L. in omi- ting כשר בשר

Heb.	LXX	V	H	P	L	T	REMARKS
Dt. 32:15 הַשֶּׁמֶן יִשְׂרָאֵל הַבֶּשֶׂת שְׂמֹנֶת עֲבֹת כְּשִׁית יִשְׂרָאֵל אֵלֶּה עֲשֹׂת רֵבֶבֶל עֹר יִשְׁעֶיךָ:	καὶ ἔφαγεν Ἰσραὴλ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἡγα- γήμενος, ἐλεπλήθη, ἐπαχύνθη, ἐπλάτυν- θη, καὶ ἐνέαρελ- πεν τὸν θεὸν τὸν ποιήσαντα αὐτόν, καὶ ἀπέστη, ἀπὸ θεοῦ σωτήρος αὐ- τοῦ.	Incrassatus est dilec- tus, et recalcitravit; incrassatus, impin- guatus, dilatatus, dereliquit Deum factorem suum, et recessit a Deo sa- lutari suo.	Ful fat maad is the loured, and agen wysned; fulfullid, ful gresid, out- largid; he laft God his maker, and geed abak fro God, his gyuer of heeth.	The louded pople was maad fat, and kikide agen; maad fat withoutorth, maad fat with largin, and alargin; he forsook God his makere, and gede awei fro God his belthe.	Da er aber fett und satt ward ward er Geyl. Er ist fett und dick und stark worden. Und hat den Gott fahren lassen der in ge- macht hat. Er hat den Felsz seines Heyls ge- ringe geachtet.	And Israel waxed fatt and kyked. Thou wast fatt, thicke and smothe, And he let God goo that made him and despyed the rocke that saued him.	Paraphrases יִשְׂרָאֵל instead of any of the alternatives of LXX V L.
17 יִבְרָח לְשִׁרְיָם לֹא אֵלֶּה אֲלֵהֶם לֹא דִּעֻם דְּרִשְׁיָם בְּקֶרֶב בָּאֵר לֹא שְׁעָרָם אֲחֵרֵיהֶם:	ἐξῴσαν δαιμονίους καὶ οὐ θεῶ, θεοὺς οἷς οὐκ ᾔδεισαν· καὶ οὐκ ᾔδεισαν οἱ καὶ οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν.	Immolaverunt dae- monis, et non Deo, diis, quos ignora- bant; novirecentes que venerunt, quos non coluerunt patres eorum.	Thei offriden to deuels, and not to God, to goddis the whiche thei knew- en not; newe and fresshe camen, the whiche heryeden not the faders of hem.	Thei offriden to fen- dis, and not to God, to goddis whiche thei knewen not, newe goddis, and freisch camen, whiche the fadrirs of hem wor- schipiden not.	Sie haben den Feld- teuffeln geopfert und nicht jrem Gott den Göt- tern die sie nicht kenneten Den neuers die vor nich gewest sind die ewere Vätter nicht geehret ha- ben.	They offered vnto felddeuels and not to God, and to goddess which they knewe not and to newe goddes that came newly vpp whiche their fathers feared not.	Adopts L's word.
24 מִזֵּי רֵבֶב וְהָחֵמ רֵשֶׁת וְקֶבֶת מִיָּדִי וְשָׂרֵב-בְּהֵמָה אֲמִלְכֶנָּה בְּסִי-חֲמַת וְהָלֵי עֵפֶר:	τακόμενοι λιμῶ καὶ βρώσει ὀρέον, καὶ ὄντα θόρονος ἀνία- τος· ὀδύνας θηρίων ἀποσσελῶ εἰς αὐ- τοὺς, μετὰ θυμοῦ σπέρωντων ἐπὶ γῆν.	Consumetur fame, et devorabunt eos aves morsu amaris- simo; dentes besti- arum immittant in eos, cum furore trahentium super terram atque ser- pentium.	Thei shulen be was- tid with hungir, and briddis shulen deuour hem in biting moost bitter; teeth of bistis I shal sende in hem, with woodnes of hem drawinge on erthe, and crip- inge.	Thei schulen be waastid with hun- gur, and briddis schulen deuoure hem with bitterste bityng; Y schal sende in to hem the teeth of beests, I with the wood- nesse of wormes drawynge on erthe and of serpentis.	Für Hunger sollen sie verschmachten i und verzehret werden vom Fieber und jehem Tod. Ich wil der Thier Zehne unter sie schicken und Schlangengift.	Burnt with hungre ād consumed with heat and with bit- ter pestilence. I will also sende the teche of beestes vp- pon them and poy- son serpentes.	Independent and wrong. Follows L in omit- ting עֵפֶר but turns "Schlangen- gift" around.

	HEB.	LXX	V	H	P	L	T	REMARKS
Dt. 32:25	מחיו תשכל- חרב ומחררים אמה גס-בחר גס-בחרלה הנק עס-אש ; שבה:	ἐξωθεν ἀρεκνώσει αὐ- τοὺς μάχαρι, καὶ ἐκ τῶν παμείων φό- βας· νεανίσκος σὺν παρθένῳ, θηλάζων μετὰ καθηγηγός πρεσβυτον.	Foris vastabit eos gladius et intus pavor iuvenem simul ac virginem, lactentem cum homine sene.	With out forth shal waast hem swerd, and with yn forth dreed; the gong to gidre and may- den, the sowkyng with the old man.	Sword with outforth and drede with ynne schal waaste hem; a gong man and a virgin to gidre, a soukyng child with an elde man.	Auszwendig wirt sie das Schwerdt be- rauben und im- wendig das schrecken beyde Jünglinge und Säuglinge mit dem grawen Mann.	Without forth, the swerde shall robbe the off their children: and wythin in the chamber, feare: both younge men and younge wemen and the sucklynges with the mē of gray heedes.	Independent. litral, and vivid.
26	אמרתי אפארים אשכיהם באנש זכרם:	εἶπα Διασπῶ αὐ- τοὺς, παύσω δὲ ἐξ ἀνθρώπων τὸ μνη- μασινον αὐτίων.	Dixi: Ubinam sunt? cessare faciam ex hominibus memo- riam eorum.	And I seide, Where forsothe ben thei? to cesse Y shal maak fro men the mynde of hem.	And Y seide, where ben thei? Y schal make the mynde of hem to cesse of men.	Ich wil sagen: Wo sind sie? Ich werde jr gedäch- tnis aufheben unter dē Mensch- en.	I haue determened to scatter the therowout the worlde, ad to make awaye the remē- braunce of them from amonge men.	Follows LXX, para- phrasing slightly; rejects the erro- neous rendering of V (H P) L.
27	לולי כעס אויב אחר פר-הכרז יומר פר-אמרתי חורב וכל החיה פלל בה-האז:	εἰ μὴ δι' ὀργὴν ἐχθρῶν, ἵνα μὴ μα- κροπονίσωσιν, ἵνα μὴ συνεπείθωται οἱ ὑπεναρτίαι· καὶ εἰ- πασιν Ἡ χεὶρ ἡμῶν ἡ ὑψηλὴ καὶ οὐκ κύριος ἐπ' αὐτοὺς ταῦτα πάντα.	Sed propter iram ini- micorum distuli, ne forte superbi- rent hostes eorum, et dicerent: Manus nostra ex- celsa, et non Domi- nus, fecit haec omnia.	But for the wrath of enemies I lafte for a while, lest per- auenture wolden wexe prowde the enemies of hem, and seye, 'Oure hige hoond, and not the Lord, hath doon alle thes things.	But Y delayed for the yre of enemies, lest perauenture the enemies of hem shulden be proude, and seite, 'Oure hig hoond, and not the Lord, dide alle these thingis.	Wenn ich nit den zorn der Feinde scheuwete dass nicht jre Feinde stoltz würden un- möchten sagen: Unser Macht ist hoch und der Herr hat nicht solches alles gethan.	Were it not that I feared the rayl- yng off theyr enemies, lest their aduersaries wolde be proude and saye: oure hye hande hath done al these workes and not the Lorde.	Rejects L's loose paraphrase
28	כה-גור אחר בעלת המה האזר בהם ; תבונה:	ἐθνος ἀπολωλεός βουλὴν ἔσται, καὶ οὐκ ἔσται ἐν αὐτοῖς ἐπιστήμη.	Gens absque consilio est, et sine pruden- tia.	Folk with out coun- sell it is, and with out wisdom;	It is a folk without counsel and with- out prudence;	Denn es ist ein Volk da kein Rath im ist und ist kein Verstand in jnen.	For it is a nation that hath an vn- happy forecast, and hath no vn- derstonge in them.	Independent and wrong

Heb.	LXX	V	H	P	L	T	REMARKS
לִי נָקָם וְשָׁלֵם לְבֵת הַמּוֹת הַגֵּלִים כִּי קָרַב הוּם אֲדָם הָרֶשַׁע עָתִיד לָמוּת:	ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, ὅταν σφαλῇ ὁ πῦρ ἐξ ἡμέ- ρῶν· ὅτι ἐγγὺς ἡμέ- ρα ἀπωλείας αὐτοῖς, καὶ πάρεστιν ἔτοι- μα ἡμῖν.	Mea est ultio, et Ego retribuam in tem- porē, ut labatur pes eorum, juxta est dies perditionis, et adesce festinant tempora.	Myn is veniaunce, and Y shal geelde to hem in tyme, that the foot of hem slyde; nyg is the day of per- dicion, and to be nyg higen the tymes.	Veniaunce is myn, and I schal gelde to hem in tyme, that the foot of hem slide; the dai of perdition is nyg, and tymes hasten to be pres- ent.	Die Rache ist mein Ich wil vergel- ten zu seiner Zeit sol jr Fusz gleiten Denn die zeit jres unglücks ist nah und jr künftiges eylet herzu.	Vengeance is myne and I will re- warde: their fete shall slyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall come vppon them maketh hast.	Follows L. wrong Follows L.
כִּירוּדִין יְהוָה עַמִּי רַעֲלִי- עַבְדֵּי הַנְּהֻם כִּי יִרְאֶה כִּי-אֶלֶת יָד הָאֵסֶם עָמִיר הַדָּבָר:	ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοῖς δουλοῖς αὐτοῦ παρακληθή- σεται· ἰδὲν γὰρ πα- ράλειμένους αὐ- τοῖς καὶ ἐκλελοιπό- τας ἐν ἀπαγωγῇ καὶ παραιμένους.	Judicabit Dominus populum suum, et in servis suis mi- seribitur; videbit quod infirmata sit manus, et clausi quoque defecerunt, residue con- sumti sunt.	The Lord shal deme his puple, and in his seruautis he shal haue mercy; he shal se that feble be the hoond, and closid forsothe han faylid, and the lafe ben wastid	The Lordschal deme his puple, and he schal do merci in hise seruautis; the puple schal se that the hond of figteres is sijk, and also men closid failiden, and the residues ben waastid.	Denn der Herr wirt sein Volck richten Und uber seine Knechte wirt er sich erbarmen. Denn er wirdt an- sehen dasz jre macht dahin ist Und beyde das verschlössen und verlassen weg ist.	For the Lorde will doo justice vnto hys people, and haue compassion on his seruantes. For it shalbe sene that their power shall fayle, and at the last they shalbe presoned and forsaken.	Does not follow L's correct rendering.
רָאָה עֲתִידָהּ כִּי אֲנִי אֶהְיֶה הָאֵל הָאֵלִים אֲנִי אֶמְרִית הָאֵלִים מִחַבְתֵּי רָאָה אֲרַפָּא רָאָה מִדֵּרֵי מַעֲלִיל:	ἰδετε ὅτι ἐγὼ εἰμὶ, καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ· ἐγὼ ἀποκτείνω καὶ ζῶν ποιῶσω· πατέ- ρω, καὶ γὰρ ἰσχυμαι· καὶ οὐκ ἔστιν ὃς ἐξέλπειται ἐκ τῶν χειρῶν μου.	Videte, quod Ego sim solus, et non sit alius Deus praeter Me; Ego occidam, et Ego vivere faciam; per- cutiam, et Ego sanabo; et non est, qui de manu Mea possit eruere?	Seeth that Y am alone, and there is noon other God sauē me; I shal slee, and I shal maak to lyue; Y shal smyte, and I shal hee; and there is not that fro myn hoond may delyure.	Se ge that Y am alone, and noon other God is out- akun me; Y schal slee, and Y schal make to lyue; Y shal smyte, and Y schal make hool; and noon is that may delyuere fro myn hoond.	Sehet jr nun dasz ichs allein bin Und ist kein Gott nebenmir? Ich kan tödtē und leben- dig machen Ich kan schlāhen und heilen und Ich kan heale: nether ist niemānd der ausz meiner Hand errette.	Se now howe that I, I am he, and that there is no God but I. I can kill and I make alyue, ad what I haue smyten that I can heale: nether ys there that can delyuer any man oute off my honde.	Follows L. Follows L.

	HEB.	LXX	V	H	P	L	T	REMARKS
De. 32:43	הַרְבֵּי יָדִים עַמּוֹ כִּי יָדִים עַבְדֵּי יָקוֹם וְכַסֵּי יִשְׁבֹּן לַעֲרֹךְ וְכַפֵּר אֶחָדָם עִמּוֹ;	εὐφραίνεσθε, οὐρανοί, ἅμα αὐτοῖς, καὶ προ- σκυνήσατε αὐ- τῷ υἱὸν θεοῦ· εὐ- φραίνεσθε, ἔθνη, με- τὰ τοῦ λαοῦ αὐτοῦ, καὶ εὐχαριστήσατε αὐ- τῷ πάντες ἄγγε- λοι θεοῦ· ὅτι τὸ αἷμα τῶν νῦν αὐ- τοῦ ἐδικάσθη, καὶ ἐδικαίωσε, καὶ ἀντα- ποδώσει δικὰν τοῖς ἐχθροῖς· καὶ τοῖς μισοῦσιν αὐτὰν πο- δώσει, καὶ ἐκκαθα- ρίει Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.	Laudate gentes popu- lum ejus, quia san- guinem servorum suorum ulciscetur, et vindictam re- tribuet in hos- teorum, et propiti- us erit Terrae populi sui.	Preyse ge gentils, the puple of hym, for the blood of his servaunns he shal wreck, and veni- ounce he shal quyte into the enemyes of hem, and he shal be merciful to the erthe of his puple.	Folkis, prise ge the pupils of hym, for he schal venie the blood of his ser- vaunns, and he schal gelde veni- eunns in to the enmyes of hem; and he schal be merciful to the lond of his puple.	Jauchzet alle die jr sein Volk seyt Denn er wil das Blut seine Knechte rechnen. Und wirt sich an seinen Feinden rechnen un gnädig seyn dem Lande seines Volcks.	Reioyse helhen wyth hys people, for he will avenge the bloude off his ser- vauntes, and will aunge hym off hys adversaries, and wtbe mercyfull vnto the lond off hys people.	Independent and wrong (though this reading is adopted by the Revisers)
33: 3	אֵם חֶבֶן עַמִּים כָּל- קִרְבָּנֵי כִידָךְ וְהֵם חֶבֶן לְרִגְלֶךָ יִשָּׂא מִבְּרִחְתֶּךָ;	καὶ ἐρείσαντο τοῦ λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖρας σου, καὶ οἱ ὄντοι ὑπὸ σέ εἰσιν, καὶ δόξαται ἀπὸ τῶν λόγων αὐτοῦ,	Dilexit populos, om- nes sancti in manu illius sunt, et qui appropinquant pe- dibus ejus, accipi- ent de doctrina illius.	He loude puples; alle seyntis ben hoond of hym ben, and that neigen to the feet of hym, shulen taak of the loor of hym.	He loude puplis; alle seyntis ben in his hoond, and thci that neigen to his feet schulen take of his doc- tryn.	Wie hat er die Leute so lieb? Alle seine Heyligen sind in deiner Hand Sie werden sich setzen zu deinen Füssen un wer- den lehren von deinen worten.	How loued he the people? All his sayntes are in his hoond. The y joynded themselves vnto thy foete and receaued thi wordes.	Follows L in making SS interrogative. Follows V (H P) against Heb. LXX L.
5	וְהֵם בְּחַהֲסֹת מִלֵּךְ בְּהַחֲסֹת הָאֵשׁ עַם יְהוָה שִׁבְתִּי יִשְׂרָאֵל;	καὶ ἔσται ἐν τῷ ἡγα- πημένῳ ἀρχαῶν, συ- ναχθέντων ἀρχόν- των λαῶν ἅμα φυ- λαῖς Ἰσραὴλ.	Erit apud rectissi- mum rex, congre- gatis principibus populi cum tribu- bus Israel.	And there shal be anentis the moost right kyng, the pryncis of the puple gedrid with the lynaegis of Yrael.	And the king schal be at the moost right ful, whanne princes of the puple schulen be gaderid togidere with the lynagis of Israel.	Und er verualtet das Ampt eines Kön- iges und hielt zu- sammen die Haup- ter desz Volcks samt den Stäm- men Israel.	And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to- gether.	Renders ישר before.

HEB.	LXX	V	H	P	L	T	REMARKS
<p>DI. 33: 16</p> <p>וּמִמֶּנִּי אֶרֶץ הַמִּלְכָּה הַזֶּה שָׂכַר סוֹחַ חֲבֻצָתָהּ לְרֹאשׁ יוֹסֵף וְלִקְדָּר נִזְרָה אַחֵר:</p>	<p>καὶ καθ' ὥραν γῆς πληρώσεις· καὶ τὰ δεξιὰ τῷ ὠμῷ αὐτοῦ ἐν τῷ βάτω ἔλθοι- σαν ἐπὶ κεφαλῇ Ἰωσήφ, καὶ ἐπὶ κο- ρυφῇ· Δοξασθεὶς ἐπ' ἀελοφθοῖς.</p>	<p>et de frugibus terrae, et de plenitudine eius; benedictio Illius, qui apparuit in rubo, veniat super caput Jo- seph, et super ver- titem nazaraei inter fratres suos.</p>	<p>And of fruytis of the erthe, and plente of it. Bless- ynge of hym that aperyde in the busshe come vpon the heed of Jo- seph, and vpon the fortop of Nazarey among his breth- eren.</p>	<p>and of the fruytis of the lond, and thereof. The blessynge of hym that appertide in the busch come on the heed of Joseph, and on the cop of Nazarey among his breth- eren.</p>	<p>Fruchten von der Erden und was drinnen ist. Die Grade desz der in dem Busch wohnete komme auff das Haupt Jo- seph und auff den Scheitel desz Nasir unter seinen Brüdern.</p>	<p>With goodly frute of the erth and off the fulnesse there of. And the good will of him that dwelleth in the bush shall come vpon the heed of Joseph and vpon the topp of the heed of him that was separated from amonge his breth- eren</p>	<p>Translates נִזְרָה again.</p>
<p>בְּכֹר שׁוּרָה הָיָה לוֹ וְקָרָה רָחֵם קְרֵינִי בְּחֵם עֲמִים יְהִיָּה וְהָיָה אֶפְסֵי-אֶרֶץ רָחֵם רַבְּבוֹת אֶפְרַיִם רָחֵם אֶפְסֵי מִנְשֵׁה:</p>	<p>πρωτότοκος ταύρων τὸ κάλλος αὐτοῦ, κέ- ρατα μορονέρας τὰ κέρατα αὐτοῦ; ἐν αὐτοῖς ἔθνη κε- ρατρεῖ ἅμα ἔως ἐπ' ἀκρον γῆς, αὐταὶ μυριάδες ἑβραίων, καὶ αὐταὶ χιλιάδες Μανασσῆ,</p>	<p>Quasi primogeniti tauri pulchritudo eius, cornua rhi- nocerotis cornua illius, in ipsis ven- tilabit gentes usque ad terminos Ter- rae; hae sunt mul- titudines Ephraim, et haec millia Manasse.</p>	<p>As of the first goien bool the feirnes of hym; hornes of an vnicorn the hornes of him, in hem he shal wyndowe gen- tily, vnto the ter- mes of the erthe Thes ben the mul- titudys of Efraym, and thes thou- sandis of manasse.</p>	<p>As the first gendrid of a bole is the feirnesse of hym; the hornes of an vnicorn ben the hornes of hym; in tho he schal wyndene folkis, il to the termes of erthe. These ben the multiudis of Efraym, and thes ben the thou- syndis of Man- asses.</p>	<p>Seine Herrligkeit ist wie ein Erstge- borner (Ochse und seine Hörner sind wie Einhör- ners Hörner. Mit denselbigen wirt er die Völker stossen zuhauff bisz an des Landes ende Das sind die tau- send Ephraim und die tausend Manasse.</p>	<p>His bewtye is as a firstborne ox and his hornes as the hornes of an vny- corn. And with them he shall push the nations to gether, euen vnto the endes of the worlde. These are the many thousandes of Eph- raim and the thou- sandis off Man- asse.</p>	<p>Follows V L which do not strictly ren- der the Heb.</p>

HEB.	LXX	V	H	P	L	T	REMARKS
Dt. 33: 20	Καὶ τῷ Ἰαδ ἔειπεν Ἰεὺ· λογημένος ἐμπλα- τύνον Ἰαδ· ὡς λέων ἀντραύαστο, συν- τρίψας θραχίονα καὶ ἀρχοντα.	Et Gad ait: Bene- dictus in latitudine Gad; quasi leo requieuit, cepitque brachium et verti- cem.	And to Gad he seith, Blessid in breede Gad, as a lioun he restide, and he took arme and fortop.	And he seide to Gad, Gad is bles- sid in broodnesse; he restide as a lioun, and he took the arm and the nol.	Und zu Gad sprach er: Gad sey geseg- net der Raum- macher. Er ligt wie ein Löuw und raubet den Arm und die Scheytel.	And unto Gad he sayed: blessed is the rownmaker Gad. He dwell- eth as a lion and caught the arme ād also the toppes of the heed.	Adopts L's word.
21	καὶ ἰδὼν ἀπαρχὴν αὐ- τοῦ, ὅτι ἐκεῖ ἐμε- ρισθη γῆ ἀρχόντων, συντηγμένον ἀμα ἀρχαῖς λαῶν· δι- καιόσουν Κύριος ἐποίησεν καὶ κρί- σιν αὐτοῦ μετὰ Ἰσραὴλ.	Et vidit principatum suum, quod in parte sua doctor esset repositus, qui fuit cum princi- bus populi, et fecit iustitias Domini, et iudicium suum cum Israel.	And he saug his prynsehod, that in his paart a doc- tour he was seid up; the which was with princis of puple, and dide rightwisnes of the Lord, and hys doom with Yrael.	And he sig his prins- hed, that the techere was kept in his part; which Gad was with the princes of the puple, and dide the rightfulness of the Lord, and his doom with Israel.	Und er sahe daz im ein Haupt gegehen war ein Lehrer der ver- borgen ist wel- cher kam mit dem Obersten desz Volcks und ver- schafft die Gerech- tigkeit desz Herrn und seine Rechte an Israel.	He sawe his begyn- nyng, that a parte of the teach- ers were hyd there ād come with the heedes of the peo- ple, and executed the righteousnes of the Lorde and his iudgements with Israel.	In this corrupt pas- sage we can only say that T had his own guess, which is no better than the rest.
25	σίδηρος καὶ χαλκός τὸ ὑπόδημα αὐτοῦ ἔστα, ὡς αἱ ἡμέραι σου ἢ ἰσχύς σου,	Ferrum et aes cal- ceamentum ejus: Sicut dies iuventa- tis tuae, ita et senectus tua	Yrun and bras the shoynge of him; as days of thi gough so and thin celde.	Yrun and bras the scho of hym: as the dai of thi gouth so and thin celde.	Eysen und Ertz sey an seinen Schuhen Dein Alter sey wie deine Jugend.	Yern and brasse shall hang on thi shoes and thine age shalbe as thi youth.	Follows V H P L against Heb. LXX.

HEB.	LXX	V	H	P	L	T	REMARKS
<p>Dr. 33:26</p> <p>אין כאל ישרון רכב שמנים בעדור ובנאור שחקים: מענה אלבר קדם ומתחת דעת עולם רננה מפניך אויב ראמר השמד:</p>	<p>οὐκ ἔστιν ὡσπέρ ὁ θεός τοῦ ἡγαπημέ- νου· ὁ ἐπιβαίων ἐπὶ τὸν οὐρανὸν βοηθός σου, καὶ ὁ μεγαλοπρεπὴς τοῦ στερέωματος· καὶ σκεπάζει σε θεοῦ ἀρχή· καὶ ὑπὸ ἰσχυρὸν βραχιόνων ἀνέναντι· ἐξβαλέει ἀπὸ προσώπου σου ἐχθρόν, λέγων· Ἀπό- λοιο.</p>	<p>Non est Deus alius, ut Deus rectissimus; ascensor caeli aux- iliator tuus. Mag- nificencia ejus dis- currunt nubes, habitaculum ejus sursum, et subter brachia sempi- terna; ejiciet a facie tua inimicum, dicetque: Con- tere.</p>	<p>There is noon other god as the moost right God; the siter of heuen thin helper, thurg the hidows doyng of hym to and fro ren- nen the clowdes. The dwellynge place of hym above, and vnder- neath euerlastyng armys; he shal cast out fro thi face the enemy, and he shall seye Be thou to trode.</p>	<p>Noon other god is as the God of the most rightful; the siter of heuene, thin helpere, cloudis rennen about bi the glorie of hym. His dwellynge place is aboute, and armys euerlast- yng ben bynethe; he schal caste out fro thi face the enemy, and he shal seie, Be thou al to-brokun.</p>	<p>Es ist kein Gott als der Gott desz Himmel sitzt der sey deine Hülff und desz Herr- ligkeit in Wolcken ist Das ist die Wohnung Gottes von anfang und vnter den Armen ewiglich. Und er wirt für dir her deinen Feindt ausztreiben und sagen : Sey vertilget. Israel wirt sicher allein wohnen Der Brunn Jacob wirt seyn auff dem Lande da Korn und Most ist dazu sein Himmel wirt mit Thaw treffen.</p>	<p>There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes; that is the dwellinge place of God from the be- gynnyng and from vnder the armes of the worlde; he hath cast out thine enemies before the and sayed: de- stroye. And Israel shall dwell in safteye alone. And the eyes of Iacob shall loke appon a londe of corne and wyne; and heuene shall be derk with dewe.</p>	<p>Translates ישרון</p> <p>The passage puzzles all the translators. T follows L in the first clause, ventures into the realm of independ- ent conjecture in the second, with- out conveying any intelligible mean- ing. Follows V against L.</p>
<p>27</p> <p>ישכון ישראל בבחי בדר בין העקב אלא רעך דין אזישמין אזפר-טל: אזפר-טל:</p>	<p>καὶ κατασκηνώσει Ἰσραὴλ πεποιθώς, μόνος ἐπὶ γῆς Ἰα- κώβ· ἐνὶ σίτῳ καὶ αἰνῷ, καὶ ὁ οὐρανὸς σοι συννεφέης δρό- σος.</p>	<p>Habitabit Israel con- fidenter, et solus, Oculus Jacob in terra frumenti et vini, caelique cali- gabit rore.</p>	<p>Yrael shal dwelle trustilych, and aloon; the eye of Jacob in the lond of whete, and of wyn; and heuens schulen wexe derk thurg dewe.</p>	<p>Israel schal dwelle trestle and aloon; the ige of Jacob in the lond of whete, and of wyn; and heuene schulen be derk with deu.</p>	<p>Israel wirt sicher allein wohnen Der Brunn Jacob wirt seyn auff dem Lande da Korn und Most ist dazu sein Himmel wirt mit Thaw treffen.</p>	<p>There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes; that is the dwellinge place of God from the be- gynnyng and from vnder the armes of the worlde; he hath cast out thine enemies before the and sayed: de- stroye. And Israel shall dwell in safteye alone. And the eyes of Iacob shall loke appon a londe of corne and wyne; and heuene shall be derk with dewe.</p>	<p>Translates ישרון</p> <p>The passage puzzles all the translators. T follows L in the first clause, ventures into the realm of independ- ent conjecture in the second, with- out conveying any intelligible mean- ing. Follows V against L.</p>
<p>28</p> <p>ישכון ישראל בבחי בדר בין העקב אלא רעך דין אזישמין אזפר-טל: אזפר-טל:</p>	<p>καὶ κατασκηνώσει Ἰσραὴλ πεποιθώς, μόνος ἐπὶ γῆς Ἰα- κώβ· ἐνὶ σίτῳ καὶ αἰνῷ, καὶ ὁ οὐρανὸς σοι συννεφέης δρό- σος.</p>	<p>Habitabit Israel con- fidenter, et solus, Oculus Jacob in terra frumenti et vini, caelique cali- gabit rore.</p>	<p>Yrael shal dwelle trustilych, and aloon; the eye of Jacob in the lond of whete, and of wyn; and heuens schulen wexe derk thurg dewe.</p>	<p>Israel schal dwelle trestle and aloon; the ige of Jacob in the lond of whete, and of wyn; and heuene schulen be derk with deu.</p>	<p>Israel wirt sicher allein wohnen Der Brunn Jacob wirt seyn auff dem Lande da Korn und Most ist dazu sein Himmel wirt mit Thaw treffen.</p>	<p>There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes; that is the dwellinge place of God from the be- gynnyng and from vnder the armes of the worlde; he hath cast out thine enemies before the and sayed: de- stroye. And Israel shall dwell in safteye alone. And the eyes of Iacob shall loke appon a londe of corne and wyne; and heuene shall be derk with dewe.</p>	<p>Translates ישרון</p> <p>The passage puzzles all the translators. T follows L in the first clause, ventures into the realm of independ- ent conjecture in the second, with- out conveying any intelligible mean- ing. Follows V against L.</p>

From such comparisons, carried through the Pentateuch, we discover: (1) that Tyndale did not make a literal, unaided version from the Hebrew, as if no other translation existed; (2) that he did not modernize and revise the work of Nicholas de Hereford and John Purvey; (3) that he did not make a translation from the Vulgate and then revise it by comparison with the Hebrew and Luther's version.

1. If Tyndale had confined himself to the Hebrew, referring only occasionally to the Vulgate or Luther for help on obscure passages, we should expect only occasional coincidences of phraseology and interpretation with those versions, and these in places where some special reason for difficulty existed. But this is not the condition shown by the parallel versions. In simple narrative prose there is little room for alternative renderings, hence examples taken from such material yield negative results: if Tyndale in such chapters follows V and L closely, it is simply because they in turn follow the Hebrew closely, and no one can say in any given verse which text lay before Tyndale's eyes when he wrote his translation of it. But coincidences in such passages as the three poetic chapters quoted afford positive evidence of borrowing, not only in the difficult, but in the easy verses. A Hebrew sentence in the poetic style, even though not obscure, may be translated with many more chances of variety than a prose sentence; and a large proportion of agreements with Luther here cannot be accidental.

But the comparison of the versions, even in the few passages presented in the preceding pages, establishes beyond any question what has sometimes been seriously denied—that Tyndale did use the Hebrew in his Pentateuch. The cases where he, against all the versions, renders the Hebrew literally are not numerous, but they are incontrovertible. Evidence of Tyndale's acquaintance with Hebrew, drawn from his own autobiographical references in his writings, and in the glossaries of proper names attached to the books of the Pentateuch, may be held by some judges not conclusive as to anything more than a smattering of the language. But these cases of independent correct rendering from the Hebrew imply thorough study.

It is to be noted that Tyndale learned, either from Luther's version or from his own study, much of the correct syntax of dependent clauses introduced by *Waw*. He translates many of these more in accordance with the correct principles of rendering Semitic idiom into English than our English translators of later times have shown. He is generally right in his treatment of the Hebrew tenses, abandoning the slavish literalness

of the Septuagint and Vulgate;¹ though here again one must often admit his indebtedness to Luther. In common with the ancient versions and with Luther, he sometimes ignores the construct as shown by the pointing and the absence of the article, which seems a rather serious fault in a translator. One characteristic difference from Luther is that he retains certain Hebrew idioms which lend themselves well to rhythms of English style; for example, where the Hebrew would say "sacrifices of righteousness," Luther would make it perhaps "righteous sacrifices," but Tyndale would keep the construct with the abstract noun. One might trace this idiom from Tyndale's Pentateuch down through the later translators of the Old Testament into its many ramifications in English prose style.

Tyndale is too honest to slip out of a difficulty by a vague paraphrase, as Luther did. Examples of this are found in the chapters quoted. In few cases did Tyndale possess the scholarship to hit on the correct clue to a puzzle due to corrupt text or a *hapax legomenon*; but he at least has the courage to abandon Luther when the German translator merely blinked the difficulty. Sometimes he prefers in such cases to cling to the time-honored rendering of Jerome; sometimes he offers his own conjecture, which is often wrong. There is at least a measure of independence in this attitude.

Tyndale was a much better scholar in Greek than in Hebrew, and we should therefore expect extensive use of the Septuagint. There are sufficient data to prove that he consulted it constantly; but, after all, it afforded him comparatively little assistance, because the chief value of this version—as a guide in textual emendation—was unknown in Tyndale's day. There is no evidence in Tyndale's Pentateuch, so far as the present writer has discovered, that he ventured a single emendation of the Masoretic text on textual grounds.²

2. As to the use made of the Wiclifite versions, Tyndale's own declaration that he derived no aid from them is on the whole supported by the comparison. Both Hereford's and Purvey's versions are not only Middle English, thoroughly obsolete in 1529, but they are very crabbed and unidio-

¹ This knowledge he used in his translation of the New Testament Greek. "If ought seme chaunged, or not alto gether agreynng with the Greke, let the finder of the faute cōsider the Hebrue phrase, or maner of speache left in the Greke wordes. Whose preterperfectence and presentence is of both one, and the futurtence is the optative mode also, and the futurtence is of the imperative mode in the active voyce and in the passive ever. Like wise person for person, nombre for nōbre, and interrogative for a condicionall and suche lyke is with the Hebrues a comon usage." ("Preface to N. T., William Tindale unto the Christian Reader.")

² See, for example, Gen. 49:19.

matic Middle English, because copied bodily, and often unintelligently, from the Vulgate. The case is far different from that of Wiclif's own version of the New Testament, connection between which and Tyndale's New Testament is much closer, as has been shown by writers on that subject. Where we find coincidences of phrase between Tyndale's Pentateuch and the two fourteenth-century versions, we can usually trace them to the common Latin source. Occasionally a combination of words occurs which cannot be referred to such a source, and we are led to surmise that Tyndale's recollection of versions doubtless familiar to him in early life influenced him in the choice of a phrase; but these instances are not sufficiently numerous to establish any presumption that he had a manuscript of either version before him in Germany.

3. Nothing is made clearer by the comparison than that the Vulgate was not Tyndale's basis in his work. He was fond of saying that Hebrew was much more like English than it was like Latin; and, indeed, he showed in many little ways that he had no love for the official ecclesiastical version. If he had worked directly and primarily from it, he could not have avoided many Latin idioms, especially in the syntax, which are absent from his translation. While no doubt influenced by the Vulgate in the choice of words, such as "create," "firmament," and many more, it is most certainly not the text from which he directly translated.

The conclusion at which we arrive, therefore, by the process of exclusion, is that Tyndale in translating his Pentateuch kept constantly before him the Hebrew text and Luther's version, with the Septuagint and Vulgate within easy reach, and fragments of the Middle English archaisms running through his mind as he worked; that he probably made his first draft from the German, checking it constantly by the Hebrew, and departing from it in nearly every case where he detected Luther in an evasion; that he carried into this work the same principle already established in his New Testament, of making an idiomatic English work in the language of the common people rather than of the learned; transferring such Semitic idioms as approved themselves to him as easily understood and more vigorous than paraphrase.

It has been pointed out, in the earlier part of this paper, that the unhappy fate by which Tyndale's Old Testament was cut off so near the beginning should not detract from the honor due to him as the father of Hebrew scholarship among Englishmen, and the author of the first version in English made from the Hebrew. To attempt to estimate his influence on the style of the men who completed the Old Testament after his death would lead us too far into the realm of conjecture. It will suffice to insist

that in the year 1529 there were many different ways of translating the five books of Moses, any one of which might have been adopted by an Englishman with Tyndale's equipment; many styles, most of which would have been Latinized, cumbrous, and periphrastic; and that of all these the one which we find in our Bible today is the style of Tyndale, which no Englishman had used before him. Whether one should call this a case of direct literary lineage, or should rather refer it to widely diffused linguistic influences which brought about a great change between the beginning and the middle of the sixteenth century, is a matter of opinion. If we bring into our field of view at this point Tyndale's New Testament, the popularity and influence of which were so much greater, there can remain no doubt that the martyr of Vilvorde deserves the pre-eminent rank so often accorded to Coverdale and the bishops who entered into the reward of his heroic labors.

BIBLIOGRAPHY

- Mombert, J. I. *William Tyndale's Five Books of Moses Called the Pentateuch.* 1884.
- Forshall, Josiah, and Madden, Sir Frederic. *The Holy Bible in the Earliest English Versions Made from the Latin Vulgate by John Wickliffe and His Followers.* 1850.
- Coverdale, Myles. *Biblia, The Bible, that is the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latin in to English.* 1535.
- Tyndale, William. *The Newe Testament.* 1549.
- Tyndale, William. *New Testament*, facsimile of the, edition of 1525, by Francis Fry. 1862.
- Tyndale, William. *Works.* Parker Society Edition. 1850.
An Answer to Sir Thomas More's Dialogue; The Supper of the Lord; Wm. Tracy's Testament Expounded. 1850.
The Obedience of a Christian Man; Parable of the Wicked Mammon. 1850.
Expositions and Notes; The Practice of Prelates. 1850.
- Tyndale, William. *Various Tracts and Extracts*, in The "Fathers of the English Church," Vol. I. 1807.
- Tyndale, William. *Writings of Tindal, Frith, and Barnes.* No date.
- Luther, Martin. *Die Heilige Schrift, etc.* Frankfort, 1583.
- The Vulgate: Biblia Sacra.* Venice, 1478.
- Walton, B. *Biblia Polyglotta.* London, 1657.
-
- Anderson, Christopher. *Annals of the English Bible.* Second edition, 1862.
 With bibliography of sixteenth-century Bibles in appendix.
- Athenæum*, 1885, pp. 500 ff., 562 ff.: Review of Demaus' *William Tyndale; A Biography.*

- Buchwald, Georg. *Doktor Martin Luther*. 1902.
- Demaus, R. *William Tyndale: A Biography*. 1871.
- Dictionary of National Biography*: Edward Irving Carlyle, "Life of Tyndale," Vol. LVII, 424.
- Eadie, John. *The English Bible*. 1876.
- Foxe, John. *Actes and Monuments of matters most speciall and memorable, happenyng in the Church, with an Vniuersall history of the same, wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter tymes of ours, with the bloudy times, horrible troubles, and great persecutions agaynst the true Martyrs of Christ, sought and wrought as well by Heathen Emperours, as nowe lately practised by Romish Prelates, especially in this Realm of England and Scotland*. Fourth edition, London, 1583.
- Geiger, L. *Das Studium der hebräischen Sprache in Deutschland vom Ende des 15ten bis zur Mitte des 16ten Jahrhunderts*. 1871.
- Hoare, H. W. *The Evolution of the English Bible*. 1901.
- Moulton, W. F. *The History of the English Bible*. 1878.
- Pattison, T. Harwood. *The History of the English Bible*. 1894.
- Stoughton, John. *Our English Bible*. 1878.
- Walter, Henry. *Letters to Marsh, Bishop of Peterborough*. 1823.
- Westcott, B. F. *History of the English Bible*. 1868.
- Whittaker, John W. *An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures*. 1819.

